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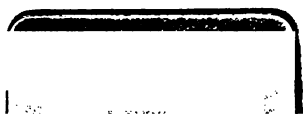
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STRICTURES
ON THE
DUKE OF ARGYLL'S
ESSAY

49. 9.





STRICTURES
ON
THE DUKE OF ARGYLL'S ESSAY
ON THE
ECCLESIASTICAL HISTORY OF SCOTLAND:

IN A LETTER TO HIS GRACE,
BY
DAVID AITCHISON, M.A., OXON.,
ARCHDEACON OF ARGYLL AND THE ISLES.

" I believe one Catholic and Apostolic Church."

LONDON:
J. MASTERS, 78 NEW BOND STREET.
EDINBURGH: LENDRUM & CO. GLASGOW: OGLE & SON.
ABERDEEN: BROWN & CO.

MDCCCXLIX.



STRICTURES, &c.

MY LORD DUKE,

“THE ecclesiastical history of Scotland since the Reformation,” your Grace informs us, “is one which bears assuredly no inviting aspect. To those even who know it best, it is a picture of which the lines are harsh, the colours dark, and the effect disquieting.” These remarks are too true to be disputed or denied.

In addressing your Grace upon the subject of the Essay with which the public has been favoured, it is not my present intention to re-write the history of what is popularly called the Scottish Reformation. Much has been written upon this subject, and great additional light has been cast upon the characters of the persons engaged in that revolutionary movement. Facts are stubborn things, and the records of the State Paper Office, and other repositories of musty but valuable documents, have yielded to late historians much fresh information, to tarnish, rather than regild, the martyr crowns of some Scottish saints. Wishart, prophet and martyr, as well as heretic, is now discovered to have been an agent, with other notable worthies, in the pay of Henry VIII.; and from the evidence which Mr Tytler has produced, the grounds of suspicion are strong indeed for supposing that Wishart was *particeps criminis* in the murder of the Cardinal Archbishop of St Andrews. It is not necessary, however, to dwell further upon the guilt of one man, in an age so fertile in deeds of violence and blood.

Dark indeed were the colours, and deep the crimson dye, which stain the pages of Scotland's annals for more than two centuries. Had your Grace confined your remarks to a detail of those deplorable events, it would have been unnecessary for me to interfere in the matter: but your Grace has been pleased to assail the Holy Apostolic Scottish Church; and this attack demands, not a defence so much as a repulse, and a cursory examination, in the meantime, of the character of those convulsions.

Reformation is, I think, the lovely name which your Grace has affixed to the history of that dark age. Some of the performers in our national reformation, your Grace informs us, "sung psalms among the hills, with the sword in the one hand and the Bible in the other." The carnal weapon of destruction and the word of life form a curious contrast in the hands of ambassadors of Christ, more especially seeing that He Himself has declared, "all they that take the sword, shall perish with the sword." And this He said to St Peter, who had in the excess of his zeal used a sword in His defence. Surely, my Lord Duke, there is something very like what your Grace so often names bigotry in calling that period a reformation, and fighting men reformers. However, as I don't pretend to be any thing else but what liberal and enlightened men call a bigot, I must beg leave to question the right that such men had to the sacred name of reformers. Whatever might have been the mode of Church reform by kings of the old dispensation, acting according to an express and explicit revelation from God, that enjoined and practised in the new or Christian dispensation is of a totally different character. This, however, is undoubtedly certain, that so far as the authority of Scripture is concerned, whenever Almighty God was pleased to bring about a reformation, either in religion or in morals, He gave an extraordinary and unmistakable call to some king or prophet to enter upon the work he would have performed. Any call in the Old Testament, besides that given to the Aaronic priesthood, was of a special and temporary character. That in the New was permanent, and vested in apostles or bishops. But supposing it granted, for argument's sake, that the reforming Lords were

justified by the precedent of the kings of Judah and Israel in reforming abuses in the Church; might not the Scottish Bishops be justified, by similar precedent, in punishing schismatics? Take, for example, the instance of Korah, who usurped the priesthood, and in allusion to which sin St Jude speaks of persons perishing in the gainsaying of Korah. It is not, however, my intention, in the slightest degree, to justify persecution in the cause of religion, from whatever quarter it proceeds. The cause of Christ, and the doctrines of the Gospel, ought neither to be propagated nor maintained by carnal weapons. There is much significance in the ancient proverb that, "the blood of the martyrs is the seed of the Church." They who were martyrs indeed suffered in a righteous cause. They were neither heretics nor schismatics. They suffered because they held the Catholic faith, and not as rebels against them that were set over them in the Lord. If the Scottish Bishops persecuted true believers who taught the whole truth, God would have dealt with them as He pleased. He would have opened the eyes of the Bishops to the truth, and the patient suffering of the martyrs might have been a blessed means of leading them to commence a godly and orderly reformation. The presence of God with his Church, is a great truth which ought ever to be had in remembrance, not as a dormant theory, but as a living and active principle. Where this principle has full sway, there can be no rebellion, no impatience, even on account of wicked rulers. When Israel sinned, God sent evil angels among them. And as there is no power but of God—for the powers that be are ordained of God—so evil rulers are often employed as Divine instruments for the punishment of evil-doers. It is better to tarry the Lord's leisure, than rashly and without a special and Divine call to venture even to reform the Church. God smote Uzzah that he died, when with hasty zeal he put forth his hand to stay the tottering ark. The ark was the Lord's, and He was able to hold it up. Besides the sin of schism which many committed against their own souls, it is impossible to tell how much evil was inflicted on the Church of Scotland by the separation of so many of her members. "Except these abide in the ship, ye cannot be saved," were

words spoken not without a deep meaning. That same apostle who thus spake, taught the Christians of Corinth, "if one member suffer, all the members suffer with it." The body spiritual, no more than the natural body, can endure dismemberment unharmed. Not only do they suffer who depart, but they also who remain. The man who is deprived of a leg or an arm is much inconvenienced by his loss, his whole body grieves for the severed limb, and the dismembered limb immediately ceases to live—decays and rots.

In this age, fierce with heresy and schism, men's minds are so familiar with so many disruptions of the body spiritual, that it is something even more than a task to believe them to be sins. The strong delusion by which a lie is believed has so blunted the moral perception, that people rush headlong, without a pang of fear or qualm of conscience, into whatever form of schism their private judgment approves the most. There is a fulness of time in all things; and it is ever the safer, as it is the wiser course, to possess our souls in patience—to abide in supplication, prayer, and fasting, even in the midst of all abounding corruption, than to forestall the day of vengeance upon the ungodly. Nothing has been gained by the hurried and wild attempt at reformation which threw all Scotland into convulsions, filled it with civil war, abominable sacrilege, and a fearful overflowing of ungodliness. Our schisms are an intolerable evil now to every seriously-minded person; house is divided against house; and husband and wife, parents and children, in innumerable instances, cannot even worship the same God in the same temple. Who can look on these things and not mourn with heavy heart and tearful eye, and earnestly long for unity of the Spirit in the bond of peace?

It is thus, my Lord Duke, that we ought to look back on Scotland's ecclesiastical revolution, not as admirers of the manifold errors which the Roman Church had propagated wherever her influence extended, and which had deeply taken root in our native Church. Denying, as I most emphatically do, the doctrine of the Bishop of Rome's supremacy over any portion of Christendom, save his own Patriarchate; rejecting also, as I do, the title and the office of a Sovereign Pontiff over

the kingdom of which Christ is the sole King and Head, I reject also the doctrines repugnant to the Catholic faith, which have sprung out of that usurpation. Nevertheless, it is impossible for me to unite with your Grace in commending the ecclesiastical revolution of the sixteenth and following centuries. With different feelings can we look at the English Reformation, not as one faultless in all particulars, but because it was conducted by lawful authority. Cranmer's knowledge of the Church was imperfect. It could not be otherwise. The Marian persecution gave time for thought and reflection, and saved the English Church from that precipitate sort of reform which was the bane of Scotland.

But it is not my intention to write a history of Scottish ecclesiastical affairs. There are several grave errors in your Grace's Essay. These it shall now be my task to point out. Knox, Melville, Henderson—these all are facts in history; and on them it is lawful for me to exercise my right of private judgment, without being called "a bigot," or "an usurping priest"—terms of which your Grace is too unsparing for one who so stoutly maintains liberty of conscience and the right of private judgment. But let these revolutionary Boanerges rest for the present.

Reformers I shall not call them, even though the honour of being called a bigot be the reward of my recusancy. Bigotry, according to your Grace's vocabulary, seems to mean an adhesion to certain principles firmly believed as undoubtedly true, and a firm resolution to maintain them at all hazards. Civil and religious liberty seem also to mean rebellion against lawful authority, human as well as divine, and a tyrannical enforcing upon others whatever dogmata appear right in the eyes of all advocates of liberty of conscience. These, doubtless, are not opinions peculiar to your Grace. They have many advocates and admirers. It may not be out of place here to note what a certain old prophet once said to a king—"To obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Probably this is one of those parts of the Old Testament which our godly Reformers used to skip

now and then. They were so delighted with that part which talks of hewing Agag in pieces in Gilgal, that they never seem to have read the chapter to the end, where that about rebellion comes in. Off they flew at a tangent to smite the Amalekites, and to capture for private sacrifice the best of the sheep and the oxen. Those carnal things must have been greatly addicted to idolatry; so great was the zeal of what Knox calls "the rascal multitude" in removing those stumbling-blocks out of the way of the priests. But to proceed: Knox went to Perth, and preached a sermon on the 11th of May 1559. He was a powerful preacher, his subject was idolatry, and his audience a mixed multitude which had been wholly given to idolatry. Great and grievous had their sin been, and Knox, the Apostle-prophet of Scotland, was there to preach repentance. What he said matters not; how did his penitents comport themselves? This is important to know, for the tree is to be judged by its fruits. History tells us that those penitents, self-convicted of idolatry, demolished God's house, where the sermon was preached; and in the fervour of their holy zeal and profound abandonment of their contrite hearts, they, the penitents, forthwith proceeded to plunder and demolish the Charter-house and the other monasteries in the fair St John's Town, the holy and beautiful houses of God. Such were the practical fruits of that powerful sermon of the great Scottish Reformer, John Knox. Suppose we contrast with them the fruits of a sermon preached by an unmistakable reformer and divinely commissioned preacher, Jonah. His sermon was brief, and is easily transcribed. "Yet forty days and Nineveh shall be destroyed." And the result was, "the King of Nineveh arose from this throne, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water, but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his

fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." Certainly a different spirit was in those Ninevites from that in your Grace's model penitents. Your Grace, perhaps, may be able to form an opinion whether of the twain accorded better with the spirit of Christ or of Antichrist? St Paul, too, when he was at Athens, and saw the people wholly given to idolatry, we dont read of him that he hied on the "rascal multitude" to demolish images; and even the town clerk of Ephesus testifies that St Paul and his company were neither robbers of churches, nor yet blasphemers of their goddess Diana. One might think that the example of an inspired Apostle was worthy of imitation by one who came professing to preach the Gospel, making it the rule and guide of his ministry.

Your Grace, and others who are pleased to laud our great and glorious Reformation, would do well to reflect upon these trifles. If you refuse, in the legitimate exercise of the great and truly Protestant principle of private judgment, to follow the Bible, said to be the only religion of Protestants, suppose you try that vulgar thing common sense? And here, by the way, let me throw out a suggestion for further consideration—the founding of a college, or even the endowment of a professorship, for teaching that rare and invaluable branch of useful knowledge, common sense. It is a sore laggard behind in the wonderful march of this enlightened age. Even common sense, much despised though it be, and however humble its place, might teach us, if we will be taught, that unholy deeds neither are, nor can be, the legitimate fruits of holy precepts.

That tempestuous epoch in the annals of Scotland, the theme of your Grace's laudation, is the most perfect satire upon a Reformation (I claim, of course, my Lord Duke, the privilege of publicly expressing my private judgment). A zeal no doubt there was, but not according to knowledge or religion; great activity, too, in preaching against errors of a certain kind, and a most striking fulfilment of the text, "The kingdom of heaven suffereth violence, and the violent take it by force."

sight of the great object of their mission—a thorough change of heart and life; and for this they patiently and passively endured persecution, rejoicing that they were counted worthy to suffer shame for the name of Christ. And they were blessed in their patience, and in their preaching, for the Lord added to the Church daily such as should be saved. The object of Christ's advent and mission was not to overthrow the Church, but to spiritualize it—to raise up a spiritual priesthood, and sacraments, and to breathe into them the breath of immortal life. Whence Christians were called temples of the Holy Ghost, because the Holy Ghost dwelt in them. Now, these marks of apostleship were wholly wanting in the persons who took in hand a Reformation in Scotland. They forgot the saying, "If any man will do His will, he shall know of the doctrine whether it be of God." (St John vii.) Our Reformers reversed this: they attacked the doctrine first, but they neglected His will. They preached against the doctrine of the Church, and failed to preach against the people's sins. There cannot be much doubt that their preaching would have been less popular, if they had denounced the sins of the people, and the tyranny, profligacy, and rapacity of the nobility. Had Knox addressed them as John did Herod, his fate would have been similar to that of the Baptist. It may be said of the reforming Lords, what Satan said of Job, did they reform the Church for nought? The great error or blot in the religious change effected in Scotland was, that it began at the wrong place. It was a cleansing of the outside of the cup and the platter, not a cleaning of the heart. There is something, to say the least, even childish in the idea of Reformers wreaking their fury upon a house and pulling it to pieces, because of a certain form of worship used within it. But it was worse than childish, to rouse up all the fierce and violent passions of an ignorant and misguided population. It is dreadful even to think of that age of wickedness—it is horrid to call it a Reformation.

When the great ecclesiastical rebellion in Scotland was accomplished, and the ancient dynasty of her priesthood had virtually been brought to an end, two fair provinces were severed from the kingdom of Christ. They were cut off as

diseased members from that body of which Christ is the Head. The water-course was interrupted which conveyed the living waters from the ancient fountain of life and immortality. Deprived of its Apostolic Episcopate, the Scottish people were deprived of the means by which true ministers of the Word and Sacraments could be successively supplied. Your Grace has well remarked, that "the very root, the essential principle on which the priestly idea of the Christian ministry depends, was wholly wanting in their system." (P. 35.)

It is indeed a melancholy tale to tell of a community professing to be a Christian Church, and if it is unquestionably true, what link can connect it with the body of Christ? If it was an entirely novel organization, by what process was the breath of spiritual life breathed into it? For, as St Paul says, as the body is not one member, but many, so it is also true that one member is not the whole body. Thus, the Scottish Church could not be the whole Church of Christ, but only a member, and not a member even, except so long as it was united to the body of Christ. But the Reformers would have had it severed from other Churches, to which it had been linked by its apostolic priesthood. They were not contented with depriving certain Bishops for some fault by them committed. They disavowed and repudiated the very principle of an Apostolic Episcopate. An Episcopate they did not reject; for this they had in the Superintendency, entirely devoid though it was of sacerdotality and vicious in other respects. Yet, rejecting as they did the office of Apostles as an extraordinary one, it is strange that they should pretend to the power of the keys. The power of binding and loosing was only bestowed upon the apostles, and apostolical persons, such as Timothy, Titus, and others; how, then (that office, it was said, being extinct), can the gifts peculiar to it remain? How can they be transmitted? The call of the people stood instead of ordination; and if they who gave the call could bestow on the persons called the power of the keys, that power must have been inherent in all laymen—inherent, of course, in the persons called; therefore their call could not implant in them that which was inherent, and their fictitious ordination could not confer any gifts which they did not

previously possess. But the thread of apostolic gifts must have been snapt in twain when the apostles died, except it floated down the current of time, like some gossamer thread wafted through the air. But all this is trifling. If there be no apostolical succession, there can be no apostolical gifts—no power of the keys.

It is quite true that they have not any right to claim the power of the keys, which, as your Grace quaintly remarks, means, in this case, “only the opening and shutting their own private doors.” But as this power was never conferred by authority on the Presbyterian ministers, it is quite certain that it can have no existence in their system.

Your Grace seems to imagine that the power of the keys was a temporary prerogative of the twelve Apostles. The Church has never thought so, nor can she thus think. This power is manifestly set forth in the divine commission, “Go disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.” Here, in the great initiatory sacrament of baptism, power is given to unlock the doors of the kingdom of heaven, and to admit all nations to enter therein. As in Adam all were shut out from paradise, so in Christ shall all receive the power and right of admission therein. For this purpose were the Apostles ordained, and this office did not cease with its original possessors, but was committed by them to others; and thus have their successors transmitted to our days that power primarily bestowed upon the twelve Apostles. There seems to be nothing marvellous in this Apostolical succession, but it is a stone of stumbling and rock of offence in this age of unbelief, when so many walk by sight, and not by faith. The doctrine of succession in the kingdoms of this world causes no offence. Magistrate succeeds to magistrate by a rite or form peculiar to worldly offices, and by which certain powers are conveyed. Son succeeds to father according to a carnal generation. And why not bishop to bishop, priest to priest, in the kingdom of Christ, by the simple, unostentatious rite of laying on of hands? There is

no marvel about all this, save and except the marvel of unbelief and pride of private judgment, and, it may be, the grasping lust of power in modern Dathans and Abirams, who would usurp that power to which they have no right.

In page 221, your Grace talks as if John Knox meant by the power of the keys nothing more than the exclusion of a refractory member from an ordinary club. I suspect John Knox meant a great deal more. He had been educated in the belief of such a power, and he could not shake it off all at once. He considered himself to be a minister of Christ, and that his vocation was to call people into the pure reformed Church of Christ, a body far superior to any human club—for the Church of Christ and body of Christ are synonymous; and to cast out refractory members from that body was to cast them out from the kingdom of Christ to the kingdoms of this world, and to expel them from all union and communion with Christ, the head and fountain of life and immortality. And this is no light matter, whatever some may think of it. To be repelled from the altar of God, is to be deprived of that food given for the refreshment of the soul. Besides, if any one is judged by competent authority to be unworthy to partake of the table of the Lord, and is in truth unworthy, it must be confessed that such an one, dying in his sins impenitent, must be likewise unworthy to be admitted into the number of the just men made perfect. He whose sins are so heinous as to hinder his reconciliation with the militant Church, cannot be reconciled after death to the Church triumphant. Even now the cherubims, which with flaming sword kept the way of the tree of life, guard the bread and the wine of life from many unholy communicants. Many there are self-convicted of sin who dare not approach the manna from heaven, or, deluded by the devil's wiles, eat and drink damnation to themselves, not discerning the Lord's body. It is in mercy, not in wrath, that the Church does deliver the impenitent over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord. So St Paul enjoined the Church in Corinth to deal with a guilty brother, that deprivation of the high and holy privilege of communion with God might work in him a godly

repentance unto salvation not to be repented of. They who thus think will never kick at the discipline of the Church, but will mourn over their unhappy separation from those good things which a bountiful God has been pleased to give for our soul's health. They will chasten their souls and bodies with fasting, will crucify the flesh with the affections and lusts, and will humbly beseech the stewards of the mysteries of God to absolve them from their sins, and give them their portion of meat in due season. It has yet to be proved that the power of absolution given and exercised by the Apostles has been withdrawn. No such proof can be found in Holy Scripture, and we cannot be guided by the fanciful idea that the Apostolic Office, with its concomitant powers, was extraordinary, and has ceased.

It is wonderful how much of God's revealed will Protestants, with all their pretended reverence for Holy Scripture, manage to throw aside whenever it clashes with their private judgment. A remarkable instance of this may be adduced from the way in which they treat St Matt. xviii. 15-21. Here our Lord gives commandment, "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican;" *i.e.*, if the trespasser refuse to listen to the sentence pronounced by the Church, that man is to be noted, marked, and avoided, as an heathen man and a publican. And the same Divine Lord declares, touching the sentence of the Church, "Verily I say unto you, Whatever ye shall bind on earth shall be bound in heaven; and whatever ye shall loose on earth shall be loosed in heaven." These words, my Lord Duke, must continue in full force till repealed by Him who uttered them. So long as they hold their place in the statute-book of the kingdom of Christ shall their force and efficacy remain. It were absurd and ridiculous to believe that the word Church, as here employed, has no definite meaning; that it does not apply to a certain fixed and determinate tribunal of authority. It is worse than puerile to affirm that that authoritative tribunal, then called the Church, ceased and determined with the twelve Apostles. That it did not, is distinctly proved in the cases of Timothy and Titus. To the former St Paul writes, "Against an elder receive not an accusation, but before two or three witnesses."

To the latter, "a man that is an heretic, after the first and second admonition, reject." It will be hard to fix a meaning upon these two passages, taken, too, in conjunction with those above quoted, if they be not held to prove that to both Timothy and Titus a judicial authority was given in matters of faith and morals. Nor does there appear to be any peculiarity in either case to warrant the supposition that the power conferred upon them was not committed to others of like authority in the Church. This testimony of holy writ is not to be thrown aside for the crude and impertinent theories of ignorant men, many of whom don't even understand the plain English translation of the Bible, much less the original language in which it was written. And these, too, with their shallow intellects, imperfect education, and overweening self-conceit, dare to constitute themselves supreme judges in theology, and infallible interpreters of Holy Scripture. This thing, private judgment, this heresy (*αἵρεσις*), is that, forsooth, which we are to laud, and magnify, and fondly to doat upon, above the dicta of apostles and prophets, and the decrees of the Sacred Councils of the universal Church. Like Satan, that original heresiarch, they would fain persuade the dupes of their fond theories, ye shall not surely die, ye may freely judge, accept, or reject whatever doctrine of Holy Scripture ye please. "What," says the holy Cyprian, bishop and martyr, "can be more crafty, or what more artful, than for this enemy, detected and downfallen by the advent of Christ, now that light is come to the nations, and the beams of salvation shine forth unto the health of man, that the deaf may hear the sound of spiritual grace, the blind may open their eyes upon God, the sick regain the strength of an eternal healing, the lame run to Church, the dumb lift on high their voices to speak and worship, for him, thus seeing his idols left, his seats and temples deserted by the manifold congregation of believers, to invent the new deceit, whereby to bring the incautious into error, while retaining the name of the Christian profession? He has made heresies and schisms wherewith to subvert faith, to corrupt truth, and rend unity. Those whom he cannot detain in the blindness of the old way, he compasses and deceives by misleading them on their new journey. He

snatches men from out the Church itself, and when they think themselves come to the light, and escaped from the night of this world, he frequently gathers fresh shadows upon them; so that standing neither with the Gospel of Christ, nor with His ordinances, nor with His law, they yet call themselves Christians, walking among darkness, and thinking that they have light, while the foe flatters and misleads, transforms himself, according to the words of the apostle, into an angel of light, and clothes his ministers like ministers of righteousness: these are the maintainers of night for day, of death for salvation, giving despair while they proffer hope, faithlessness clothed as faith, antichrist under the name of Christ; that by putting false things under an appearance of true, they may with subtilty impede the truth." (*Cyp. de Unitate.*) By such wiles as these our ever watchful adversary catches souls. There is no device of his more pregnant with evil than this of private judgment; by the encouragement given to it, the ignorant and fanatical, as well as designing, wrest Scripture to their own destruction. Look at Acts, chapter 15, and then you may read how the Christians of that age submitted to ecclesiastical authority. To them were committed the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem, and so were the churches established in the faith, and increased in number daily. Those holy and humble Christians were not so puffed up with self-conceit as to rest satisfied with their private judgment, nor to plead their tender consciences in the matter of circumcision. They sent to Jerusalem to consult the Church, and bowed with submission to the decision which it pronounced. It would be impossible to produce a more remarkable contrast to modern proceedings in similar circumstances. When dissensions now arise upon questions of theology, the rulers and governors of the Church are the last persons to whom a reference is made. These disputations end not, as those at Antioch did, by an appeal to them who sit on apostolic chairs; yet the Bible, *per se*, is the only religion of Protestants.

Your Grace tells us to beware of private judgment; and pray what right have we to say that a "bigot" because

of his opinion? Has not he, or the Spottiswoode, or I, or any one, as much right and liberty to judge and form an opinion of Scripture as your Grace has? What title, then, have you to designate "a bigot" any one, or any large corporation as the Church is, because his or its judgment upon matters of faith, or works, or historical facts, is opposed to that which you have arrived at? If there be any reality at all in this thing private judgment, by which it is to be understood that each individual, competent and incompetent, enjoys the most boundless liberty of opinion as to the true meaning of the most Holy Word of God, the result must infallibly be a very Babel of confusion and heresy. It will be torn into shreds and patches, Scripture will be ranged in battle array against Scripture, by sectaries innumerable. And the kingdom of Christ, that great and powerful mountain which is to fill the whole earth, and to break in pieces all other kingdoms, will be, as it were, literally macadamized and broken up into so many wild hordes of the descendants of Ishmael, whose hands are against every man, and every man's hands against them. And each one of those miserable sects triumphing in its own private judgment, glorying in its own heresy, is deserving of all praise and commendation, because it has set at naught the judgments and councils of the Holy Catholic and Apostolic Church, and follows after the dogmata of some self-appointed Paul, or Apollos, or Cephas. And more absurd still, while blindly believing the traditions of some sectary chief, each individual of the clan fondly imagines that he is in all points of faith guided by his own private judgment. The very existence of any preacher, whether ordained, or popularly elected, or self-intrusive, gives the lie to the theory of private judgment. The only practice which can result from this theory is, that each one takes the Bible into his own hands, and therefrom teaches himself, and thus will he be unto himself apostle, prophet, and evangelist, and the ever-teeming press will become the grand evangelizer of the world. If each man, woman, and child, upon the face of the whole earth, has an unquestionable right to construct a creed, no one has the smallest right to interfere with that creed, or directly or indirectly to oppose or condemn it; and, moreover, whatever creed which has

been thus constructed must be supposed to be infallibly true. The creed which confesses the Trinity in Unity, and Unity in Trinity, will be true. The creed which denies the Trinity will also be true. The creed which confesses the Divinity of Christ will be true, and the creed which denies it will be likewise true. Such must be the legitimate result of the right of private judgment. But this is not Christianity. Christianity teaches one Lord, one faith, one baptism. This also exhorts us earnestly to "contend for the faith which was once for all delivered to the saints." (Jude.) "There are many unruly and vain talkers and deceivers, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake wherefore rebuke them sharply, that they may be sound in the faith." (Titus.) St Paul does not allow to these Cretians a very large measure of private judgment. The stopping of mouths, and sharply rebuking, are rather dogmatic proceedings, and remarkably repugnant to that right of private judgment, and liberty of conscience, which permit all men, every where and in all times, to run riot in heresy, to revel in schism, and to be drunk with the drunkenness of dissent. Instead of one Pope infallible, Protestantism is one vast aggregate of popes, and a stupendous store-house of infallibility. Our mother Eve used her liberty, ate the pleasant but forbidden fruit, and terrible has the judgment been. It had been better for us all had she obeyed the dogmatic prohibition,—“Thou shalt not eat thereof.” It seemed to her a small transgression, a mere trifle the eating of an apple, or some such fruit. And thus many fear not to offend in what they judge minor points, so long as they agree in what they call essentials, as if God had revealed to us things non-essential, and had set up in each human breast a tribunal of judgment for the revision and correction of what He has delivered to us mortals. Let the Romanist no longer be taunted with the title of “Lord God the Pope,” said to be conferred on the Roman Bishop, while each Protestant glories in a prerogative which exalts him to a Divinity. This right of private judgment is truly a Protestant theory of development, akin to that which Mr Newman engrafted upon the teaching of Rome. But if it be a right,

where is its charter? Who gave it, where is it written? Perhaps the answer will be, in the unwritten traditions, the oral theology of pure Protestantism, that creed of negatives, which denies certain errors, and affirms no truths—that Church, of which all, qualified and unqualified together, are teachers, and none are disciples—that system more fertile in novelty than the brains of a Parisian dressmaker, which carries on a constant creed manufactory, and a ceaseless free trade in religious denominationism. It is shocking to think of it, but the Protestant theory leads to this, that the Bible was tossed into the world as an apple of discord, and not as the infallible guide of all men. A book, as it is supposed, to admit of not only the greatest latitude, but the greatest contrariety of interpretation, cannot consistently contain from beginning to end one strain of indisputable truth. There is no medium between some authoritative court of decision, as the Church is, and the wildest excess of private judgment. Either way you have dogmatism, you can't avoid it; the dogmatism of the Church as represented by her bishops and priests, or the dogmatism of each individual. To the world it was not said, read your Bibles and teach yourselves. To the apostles, and in them to all bishops and pastors, it was said, "make disciples of all nations; teach them to observe all things whatsoever I have commanded you." They are commanded to compel all men to come to the marriage feast of the Great King, not by the power of the carnal sword, but by the sword of the Spirit, which is the Word of God. They are commanded also to shake off the dust from their feet, as a testimony against them who pertinaciously refuse to receive the message of God. Many guests have gone in and sat down at the marriage feast, yet there is room—and while guests remain to be called, there must continue to be servants to call them—and while people remain to be disciplined, there must always continue an order of pastors and teachers to teach them to observe all things whatsoever God has commanded them to teach. Now, all these Divine orders about teaching and teachers are heavy blows and great discouragements to the theory of private judgment. There is not a street preacher, or a hedge preacher, preach he ever so wisely and well, who is not interdicted by

this theory. He denounces, it may be, man's ways as contrary to God's ways. He announces God's judgments against a mode of life agreeable to man's private judgment, and thus interferes with his prerogative of liberty of conscience.

It is not intended, my Lord Duke, by anything here written, to shut up the Holy Scriptures from them who devoutly search its sacred pages both for instruction and spiritual consolation. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." They who are poor in spirit, and humble in heart, and who search the Scriptures without any prejudices of their own, and without the intention of picking out texts to establish their own opinions, cannot read the sacred volume too often or too much. But they will not be dogmatic in their opinions, nor rash in condemning the teaching of the Church. It is more humble, and, therefore, more Christian-like, rather to doubt one's own interpretation of particular passages, than to prefer it to the interpretation of the whole Church, or even of a great number of Divines of reputed learning and sanctity. Every humble-minded Christian will shrink from contracting any heretical opinions, and will rather dread than rejoice in the idea that he has discovered a novel interpretation of some texts. They who bring with them to the search of Scripture such lowly dispositions, have good reason to believe that they will not be sent empty away, nor fall into grievous error. Infallible no individual can be, but God will preserve His humble ones, who tremble at His word, in the right and narrow path. There is something terrible in the reckless irreverence with which many deal with Holy Scripture, treating it more as an historical work than the revealed mind of Almighty God to his Church, represented in the New Testament by His Apostles and Evangelists. They represented but did not form the whole Church of Christ. Your Grace says, "The first great fundamental idea which we observe in the system of the Scotch Reformers is to be found in their understanding of that much abused term—the Church." (P. 29.) Their understanding, though tolerably correct in some few points, was neither very accurate nor fundamental. Great allowances, however, must be made for men who lived in days

when the true character of the Church was little known. By one party the priesthood had been too much exalted, by the other too much debased. It was forgotten that the Church was the kingdom of Christ. So far as Western Christendom was concerned it had become the kingdom of the Roman Pontiff. The idea of a Sovereign Pontificate had swallowed up the true idea. The fusion of the regal and sacerdotal offices in the person of the Roman Patriarch was the root of the manifold errors which spread over the Christian Church. It was a fearful invasion of the rights and prerogatives of the Messiah. The Christian Church is thus prophetically described: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume these kingdoms, and it shall stand for ever." (Dan. ii.) This kingdom is previously described "as a stone cut out without hands." "The stone that smote the image became a great mountain, and filled the whole earth." Such is the description of the kingdom which Christ was to establish upon earth. And the purpose of its establishment may be clearly gathered, not only from the vision in which it is here mentioned, but also from innumerable parts of the Old Testament, commencing with the memorable promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii.) Satan, that great adversary, the devil, had, through his wiles, broken the peace of paradise, and marred the fair beauty of man, made after the image of God. Through him not only was the earth filled with violence, but all the kingdoms of the world had been seduced into idolatry and forgetfulness of the only true God. The chief aim of the Messiah's kingdom was to destroy this work of the devil, and to make the kingdoms of this world the kingdom of the Lord and His Christ. When the great victory of the Cross was achieved, the risen and ascended Lord gave commission to His ambassadors to proclaim to all people peace on earth and good-will towards man. They were to speed on their way, not as ambassadors only, but as the chief captains of the

armies of the Lord of hosts. Their object was to subject the kingdoms of this world to Christ's kingdom, not with carnal, but spiritual weapons; whence those ministers were called apostles or missionaries, because they were sent forth upon a specific mission. They were also called ministers of Christ, and stewards of the mysteries of God. Minister literally means one who rows under the command of the master of a ship; it also means an apparitor or summoner of a judge. As rowers, they were to guide the ark of salvation according to the directions of its heavenly master; as apparitors to summon all men, everywhere, to repent, and to make themselves ready to appear before the Judge of all the earth; as stewards, they were to portion out, in due season, the precious gifts in their keeping, which the master of the household had committed to them. They were to make distribution of them, not as each liked, but according as the recipients were qualified to receive them. Such they were, and such were some of the duties appertaining to those whom the Messiah had set over His kingdom.

This kingdom is distinguished by three grand characteristics—progress, strength, unity. First, it is a small stone cut out of a mountain, growing and swelling out into a great mountain, and filling the whole earth. Secondly, by its great strength it is to break in pieces all other kingdoms, not to destroy but to incorporate their inhabitants into the new kingdom; and thus, by the gathering of many into one, to produce that perfect unity which is one of the chiefest features of the Christian dispensation. From the time that this stone began to roll forth from Jerusalem until now, it continually gathered size, and strength, and consistency. At the beginning of its progress many and great impediments crossed its path, and many and rude were the shocks which it encountered in its onward way. Onward it rolled, the heavenly fashioned, divinely directed stone, till "it smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no

place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii.) It smote the throne of Constantine, and he, with many of his rulers and people, were added to the living rock. Onward rolled the mighty stone, and the kingdoms of this island submitted to its power, and confessed the doctrines of the Cross. The Christians of Scotland were not the entire stone, but a portion only of the stupendous living mountain, whose lofty peaks were hid in the clouds, and whose vast sides overshadowed the earth. And they continued thus till the unhappy year 1567, when the Confession of the Faith and Doctrine believed and professed by the Protestants of Scotland was ratified and established by Act of Parliament, as the public and "avowed Confession of Faith of the Church of Scotland." By this national suicidal act was the kingdom of Scotland rent from the great mountain, and henceforth became the prey of false doctrine, heresy, and schism, besides the many fearful crimes which, in spite of the name of reformation, spread, like a loathsome leprosy, over the whole land. So fearful was the pestilence, that the Apostolic Episcopate which King James, out of love for his native land, sent as an instrument of healing and cementing to the mountain, this Scottish fragment, which had been broken off, failed of success. The mortar was untempered, and the broken fragment did not adhere. There is a divine command written—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (St Matt. vii.) Thus fared it with the king's precious gift of the apostleship. Scotland had too deeply sinned, and had not repented of her sin. In her wild and horrible confession she had impiously proclaimed the Holy Church throughout all the world to be the synagogue of Satan; and in the madness of her folly had joined in his work of smiting and breaking that mountain which the God of heaven had set up. The Church's anointed Head had said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." (St Matt. xvi.) Verily this promise had been broken, and the princes of darkness had again prevailed, had all Christen-

dom been turned into Satan's synagogue. Truly the sacred ship had been sore tempest-tossed, and the boisterous waves had sadly lashed its sides; yet He who was asleep in the ship upon the troubled waters of Gennesareth was not far distant. He had permitted many evils to arise, and many dangers from worldliness within, as well as perils from without, to toss and almost to wreck His Church. But the Church was Christ's, and the gates of hell could not prevail against it. Scotland's so-called Reformers, instead of awakening the Governor of the ship with supplications, and prayers, and earnest cries—"Lord save us, we perish," ran the vessel upon a quicksand, and swamped the ship. Had they remembered these never-to-be-forgotten words, "Except these abide in the ship ye cannot be saved," their hearts would not have failed them, though the rulers of Scotland's Church refused to hearken to their petition for reform. But the cup of Scotland's crimes had mantled over, and God took from it, in 1638, the sacred fountain of spiritual life, the apostleship.

There is nothing, my Lord Duke, happens by accident or chance. That God who permitted Israel to have Saul for their king, when the Lord God was their king, suffered a Sovereign Pontiff to reign over Western Christendom when Christ was their king; and that Sovereign He would remove out of His place when it seemed good to Him. Such things are mysteries to us indeed, great mysteries: that the foolish devices of man's heart should be for a time permitted to triumph over the councils of the Omnipotent. But that they did so prevail are facts undoubted. It is no new thing that the people's sins should have frustrated the good intentions of the king, of striving to reunite Scotland to the rock from which it had been shivered; for in some places we read that the Lord "did not many mighty works, because of the people's unbelief." (St Matt. xiii.); and no marvel if the people of Scotland's sins repelled the blessings which the king had given. Scotland, reft from the spiritual mountain, became as chaff on the summer threshing-floor. The candlesticks were removed, and the light quenched. The fountains of living waters were dried up—a worse than Papal interdict brooded over the whole land.

There were no apostolical men to confer, by the laying on of hands, the grace of the Holy Ghost, for the office and work of a priest in the Church of God. No priests to administer the Holy Sacrament of baptism, for the remission of sins, and the gift of the Holy Ghost. None to consecrate and to offer the Sacrament of the Eucharist. The abomination which maketh desolate had broken her fountains, and ruined her altars, and laid waste the houses of God. What sorer punishment could have been inflicted on any land? But the people gloried in the interdict which they themselves had issued, and with their own hands executed. Your Grace looks outwardly only at the men made bishops; and according to their supposed incapacity you judge of the failure of the king's scheme. But look inwardly, and consider how much a want of faith and repentance impede and even frustrate the noblest designs. Perhaps, my Lord Duke, you deny the soundness of my premises, and reject the necessary conclusions? But can any sane person maintain that all Christendom had become the synagogue of Satan? Can it be maintained that that stone which, for nearly fifteen centuries, had, according to prophecy, been gradually growing and swelling into a vast mountain, was kicked, broken, and ground to powder by the very image which it was ordained to destroy? Can it be maintained that a few revolutionary preachers, followed by "a rascal multitude," and backed by rapacious nobles and barons, hungering for ecclesiastical property, had scraped up the powder of the mountain, and of it constructed the prophetic kingdom of the Messiah? This is too wild and absurd an idea ever to be entertained for a moment. This, however, they must have accomplished, if the so-called Reformed Kirk was to be considered part and parcel of the prophetic kingdom.

If all Churches, that of Scotland included, had become the synagogue of Satan, were not Wishart and Knox, and all their fellow-reformers, members of that synagogue, and seed of Satan? That baptism which they had received from the ministers of Satan's synagogue, and into it had they thereby been engrafted as by an instrument. Did Christ, then, make apostles of Satan's seed? By what process was the evil spirit

cast out? What miracles attested their purification and mission? "Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruits." If the Scottish Church, when the reform convulsions commenced, was a synagogue of Satan, a corrupt tree, its fruits must have been likewise corrupt. Its members could in no sense have been Christians, nor within the pale of salvation. Let us consider St Paul's argument respecting the Jews and Gentiles, in the eleventh chapter of his epistle to the Romans. The former he compares to a good olive tree, the latter to an olive tree wild by nature. The Apostle describes the good olive tree as broken down, because of unbelief, and in its place the Gentiles, or wild olive branches, were, contrary to nature, grafted in upon the good olive tree, or stock of Abraham; and by reason of that operation of engrafting derived nourishment and fatness from the parent root. The force of this argument is the more apparent when we consider the natural proceedings in the case of grafting one fruit upon another. According to this a pippin is grafted upon a crab, not a crab upon a pippin; and the sap which is in the crab stock does not deteriorate the fruit on the pippin scion. In some cases, such as roses, delicate varieties, when budded or grafted upon more hardy kinds, acquire a more robust constitution from the new stock. But in no case, it may safely be said, is the nature of wild fruit so entirely changed and improved by engrafting as St Paul represents that of the Gentile world to be by being engrafted upon the stock of Israel; and this, too, he specially notices as being contrary to nature but according to grace. The Scottish people were Gentiles, wild by nature, root and branch; by grace and mercy "they were saved by the washing of regeneration and renewing of the Holy Ghost." (Titus.) Baptism was the instrument by which they were engrafted upon the stock of Israel, and thus admitted into covenant with God, and made partakers of the holy promises and privileges made to Abraham and his seed. Had the Scottish Church or people become the synagogue of Satan, been broken off from the stock on which they had been grafted, and through which alone spiritual life and the hope of heaven

were imparted to them, what had they to fall back upon? Their root being wild, and under a curse, was nought. They needed, then, some other operation to restore them to their former position of grace and spirituality. The Scottish Church had, as it is affirmed, become apostate (not separately, but as a branch of the Church Catholic). In the Confession of 1567 "of the right administration of the Sacraments," this is said to be requisite—"That Sacraments be rightly ministrate, we judge two things are requisite: the one, that they be ministrated by lawful ministers, whom we affirm to be only they that are appointed to the preaching of the Word, into whose mouth God hath put some sermon of exhortation, they being men lawfully chosen there by some church;—the other that they be ministrate in such elements, and in such sort, as God hath appointed: else we affirm that they cease to be the right sacraments of Christ Jesus. And therefore it is that we flee the doctrine of the Papistical Church" (of which the Scottish Church was believed to be a part) "in participation of their sacraments, first, because their ministers are no ministers of Jesus Christ; yea (which is more horrible), they suffer women, whom the Holy Ghost will not suffer to teach in the congregation, to baptize; and, secondly, because they had so adulterated both the one sacrament and the other with their own inventions, *that no part of Christ's action abides in the original purity*, for oil, salt, spittle, and such like, in baptism, are but man's inventions. Adoration, veneration, bearing through streets and towns, and keeping of bread in boxes or buists, are profanation of Christ's sacraments, and no use of the same." (Art. xxii.) There certainly was no reason in saying that "no part of Christ's action abides in purity," because of certain additions. Had the notable authors of this article been most anxious to unchurch and unchristianize themselves, they could not have expressed their intentions in clearer language. If they had been baptized (as most probably they had), they must have been baptized by them whom they here declare to be "no ministers of Christ Jesus," and by a sacrament in which "no part of Christ's action abides." If in that sacra-

ment water was used, which there is no proof that it was not, then surely one part of Christ's action did abide.

These, our reformers, thus being, by their own admission and confession, members of the synagogue of Satan, apostates from the Church of Christ, Gentiles, wild by nature, it is right that we should learn how it was that they were made members of Christ, children of God, and inheritors of the kingdom of heaven; how they were made Apostles and Evangelists of the true gospel of our Lord Jesus Christ.

When the apostles were ordained, our Lord said to them—"Peace be unto you. As my Father hath sent me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (St John xx.) On the day of Pentecost the same apostles were baptized with the Holy Ghost, and with fire. (Acts ii.) St Paul was called to be an apostle by our Lord Jesus Christ, but Ananias was expressly commanded to lay his hands upon him that he might receive his sight, and be filled with the Holy Ghost, and be baptized for the washing away of his sins. (Acts ix.) Timothy and Titus were both ordained by the laying on of St Paul's hands. By such rites as baptism and laying on of hands, the Scriptures inform us, were certain Jews made Christians and Apostles.

Perhaps your Grace will be pleased to inform the public whether the Scottish Reformers were ever set apart for the office and work of apostles in like manner as the eleven apostles, and Matthias and Saul of Tarsus were? But admitting the truth of the statement, that our Reformers were joint members of the synagogue of Satan, and baptized by that act which was no Christian baptism, but Satan's rather, let us see how certain Jews were added to the Church and Kingdom of Christ, and surely what was needful for Jews was needful for Satan's children. When St Peter delivered his famous sermon in Jerusalem, on the day of Pentecost, they of the Jews who were pricked in their hearts asked of St Peter and the rest of the apostles, "what shall we do?" The answer was, "repent, and

be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized: and they" (the baptized) "continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added to the Church daily such as should be saved." (Acts ii.) Here may be noted the marks of the true Church, faith, repentance, baptism, stedfastness as well in the doctrine as fellowship of the apostles, the Eucharist and prayers: such were the requisite qualifications, and such the mode of admitting Jews into the Christian Church. The requirements for the admission of the Gentiles were similar, as exemplified in the case of Cornelius, stated to be "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (Acts x.) This holy life, together with fasting, procured for Cornelius an angel's visit to inform him that his prayers and alms were had in remembrance in the sight of God. Him the angel told to send for Peter, to teach and baptize him.

What conclusion then, my Lord Duke, can be drawn from this inquiry? It is either,—that the Scottish Church was in truth a synagogue of Satan—the Reformers members of that synagogue; and therefore, in order to their conversion, a Divine legation, an express revelation from heaven was required; or the assistance of some apostolical men, as in the case of that of St Peter to Cornelius. Or that the Scottish Church was really and truly, though in some parts corruptly, a branch of the one Catholic and Apostolic Church; its orders, and mission, and sacraments, valid, canonical and lawful, from which Church our Reformers having separated themselves, were therefore separated and cut off from the whole Church, body or kingdom of Christ; and, as they judged, condemned, and neglected to hear the Church, are to be looked upon and esteemed as heathen men and publicans.

Should some assert their right of private judgment to con-

clude those so called Reformers to have had a lawful vocation, others have perfect liberty to adopt a contrary judgment.

There is one way of getting over the difficulty in defining the word Church, by what is called the "invisible Church," but this is absurd and contrary to Scripture. The very command "to hear the Church" implies visibility, for how can an appeal be laid before an invisible body? "Again," says our Lord, "the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (St Matt. xiii.) But the whole theory of an invisible Church is manifestly absurd. True it is, as our Lord teaches, many who are members of the Church militant here on earth, shall not be members of the Church triumphant; many whom baptism doth even now save, shall nevertheless have their names blotted out from the Book of Life. The sweeping condemnation of all Christian Churches pronounced by the Confession of 1567, while evidently intended as an apology for the irregular and schismatical proceedings of the Reformers, carries within it a remarkable and most providential condemnation of themselves; for it cannot be denied that if that body, into which they were incorporated by baptism, was no Church, they could not be members of Christ's Church. If, says St Paul, the root be holy, so are the branches; and, therefore, if the root be unholy, so are the branches also unholy.

There is another way by which may be tested the assertion that the Churches of Christendom had become synagogues of Satan. When our Lord set up His kingdom instead of the elder Church, He caused the bloody sacrifices to cease, abolished the Aaronic priesthood, and destroyed the temple of Jerusalem, the only place where sacrifice could be offered. Had, then, the Churches of Christ every where resolved themselves into synagogues of Satan, and thus have ceased and determined to be Churches, God would not only, according to former precedent, have scattered and destroyed them, but would have, by a fresh dispensation, re-established His throne upon earth. But what a fearfully wicked thought is this, for it forces upon us the con-

elusion, that in direct opposition to our Lord's own declaration, the gates of hell had prevailed against the Church, which He hath purchased with His own blood; who that reads the Scriptures, and is at all conversant with the history of the early Christian Church, and will candidly compare those histories with that of our Scottish Reformation, can fail to be struck with the contrast. Christianity triumphed amid, and in spite of, the opposition of Jew and Gentile. They persecuted, the Christians endured persecution; but in no case armed themselves and fought for the faith. Thus Mahomet established his religion. Thus our Reformers established theirs. With the Bible in one hand, the sword in the other, and psalms in their mouths, was the work of Scotland's Reformation carried on. Having trampled upon the altar, they could not stay in their guilty career till, Judas-like, they sold their King and steeped their hands in the blood of the Lord's anointed. But Cromwell ruled them with a rod of iron, and stopped the mouths of the belligerent ministers. When that usurper died, a feebler hand grasped the sceptre, and the rebel Covenanters took the field.

Whatever might have been the character of the bishops and clergy of Scotland, and whatever might have been the doctrines they taught, the rebellion raised against the authority they had by law, human as well as divine, cannot be justified upon religious principles. "The Scribes and the Pharisees," says our Lord, "sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (St Matt. xxiii.) Of which same Scribes and Pharisees He had previously said, "ye have made the commandment of God of none effect by your tradition." "In vain do they worship me, teaching for doctrines the commandments of men." (St Matt. xv.) Yet, notwithstanding of this, He enjoins obedience and submission to their authority, because that authority, however abused, was divinely ordained and constituted; and He who had appointed it was able to reform the abuses with which men had encumbered His institutions. The same God had appointed Bishops and Presbyters to govern His Church, and He only had a right to judge them. This is a truth of which our Reformers were ignorant, or know-

ing it, scorned it. None but infidel or profligate men could have waged unholy war against the powers ordained of God. In patience the blessed apostles and saints possessed their souls. They were not found precipitating the judgments of God upon the guilty Jerusalem. They were not found in league with the enemies of their country, whom God sent to destroy Jerusalem. They knew that vengeance belongeth unto God, and to Him they left the execution of it. Perfect faith teaches perfect obedience and never failing patience. Either ignorance of "the Church," or a most wicked determination to overthrow it, is the only cause which can justly be assigned for the Scottish crusade against the crown and kingdom of the Messiah.

Removed as we now are from the influence of that turbulent period of our national history when such great revolutions were effected in Church and State, it is the bounden duty of every lover of pure religion calmly and dispassionately to consider the true character of those changes which were so violently effected. And it is a shameful departure from honesty and impartiality, to say nothing of truth itself, to palliate, in the smallest degree, actions which it is impossible to weigh in the balance of Holy Scripture. They will not endure that scrutiny.

It is impossible, even by the most shuffling quibble, to defend a system which draws its origin from the unauthorized ministry of Knox. It is a mere waste of time, and the most absolute folly, to discover the minute shades of difference between Superintendency and Episcopacy. What does it matter whether John Knox supported or opposed the idea of Episcopacy? The one and essential fact which concerns us all, is, had he and his coadjutors lawful authority for what they did? If they had not, it matters not one straw whether they assumed and conferred the names of Archbishops, Superintendents, or Popes. Your Grace may give them any name you please. But no mere name can make them men empowered with the Apostolical authority for conferring the grace of orders, without which the sacraments administered by them are a perfect nullity. If men called ministers are themselves separate and cut off from the one Catholic and Apostolic Church, which is also the body of Christ, how, in the name of common sense, can they admit

by baptism any one into membership with that Church of which they themselves are not members? Can a man who is not a Free-mason make any one a Free-mason? Can your Grace make any of your servants Dukes or Lords? Any one with half a grain of sense knows that neither can. It is a shame and a sin to flatter the people of Scotland in separation from the holy Apostolic Scottish Church, with the notion that the formal sprinkling of water which they undergo at the hands of Presbyterian ministers, is the one baptism for the remission of sins. It is an acknowledged and admitted fact that there is only one Church of Christ, and that any multiplicity of sects, be they respectively numerous or few, rich or poor, established by law or not established, can never from either of these accidents have the smallest claim to be regarded as the whole Church of Christ, or any portion of the same, without a lawful priesthood; which honour no man taketh unto himself, but he that is called of God, as Aaron was. Not even Christ himself took upon him the priestly office, but He that said unto him, "Thou art my Son, to-day have I begotten thee." (Heb. v.) And does your Grace think that that same Christ left the Apostleship which He ordained to be scrambled for, and assumed by every pretender who chooses to affirm that he has an inward call? Does Cæsar permit any one who flatters himself that he is specially gifted with magisterial talents to assume, without a lawful commission, the office of a magistrate in his temporal kingdom? And why, my Lord Duke, if order and regularity reign in the kingdoms of this world, is the kingdom of Christ to be the very focus and concentration of confusion and misrule? Thus it must be were your theory correct, and the present ecclesiastical Establishment, and its sectaries, portions of Christ's kingdom. Let me put the case thus: Suppose that society which is by Act of Parliament established, and vulgarly is called the Church of Scotland, was a *bona fide* Church of Christ, exactly such as that of which our Lord said, "where two or three are gathered together in my name, there am I in the midst of them." Suppose that Christ is really and truly, according to his holy promise, in the midst of them congregated on the Lord's day for divine worship, all the members

of a parish in one parish church; and suppose there comes into this united parish a missionary preacher of the Free Kirk, and he denounces the minister of the Erastian Establishment, and calls upon the people to come out and be separate from that synagogue of Satan—the parish church; and the people attend to his call, and many hear him gladly, and are persuaded of the truthfulness of his call, and they arise and depart, and separate themselves from the house where their fathers have heard preachings; and they gather around the new minister, and form a building committee, and organize a sustentation fund, and build a church, and the preacher preaches there. Will any one have the hardihood to affirm that Christ is divided, that He is partly present in the old Parish Church, and partly present in this schismatical conventicle? Will any one, I say, be so bold as to indulge in such an affirmation that the presence of Christ and the blessing of God are at one and the same moment of time within the four walls of these separate and antagonist houses? If any man can so twist and distort common sense, as well as Holy Scripture, so as to make this appear, he must be a marvellously curious and wonderfully skilful special pleader. And should he fail to establish this anomaly; if it be impossible in one parish, so in one diocese; if in one diocese, so in one province; if in one province, so in the whole Church: and thus, whatsoever is severed from the presence of Christ in one parish church, is likewise severed from the whole Church on earth. If a finger is cut off from the hand, so it is from the arm, and the body, and head. It is wonderful how often the simplest questions are mystified by a jargon of words, when a small measure of common sense can quickly make them clear enough. Whoever chooses to read the Confession of Faith of 1567 must be satisfied that our reformers renounced all connexion with the Church of Christ in Scotland, denied its priesthood, and sacraments, and set up an affair of their own. They left the old ship after setting it on fire, and started in a boat of their own, committing themselves to a stormy sea, with neither oar nor compass, nor provision for the voyage, and fell quickly upon shoals and breakers, and here we are now, after three centuries of strife, in confusion worse confounded; in a spacious shambles filled with

joints and limbs of ecclesiastical bodies, all in their mutilation and misery, imagining themselves to be living members of a living body. What sadder subject for reflection can come before the Christian mind. They who would cheer and comfort us, say our Church has had a glorious and a blessed Reformation. But it really is hard to say that a man who has left off drunkenness, and takes to raids and stealing, has turned over a new leaf, and become a reformed character; a changed man no doubt he is, but surely not from bad to good, but from bad to worse. From a Church with all its errors superadded, yet still possessing the Catholic Faith, to a wretched conglomeration of errors called Protestantism, a system of negative, non-affirmative theology. Suppose one were chatting with a stranger while travelling along the highway, and asked him what his trade was, and the man protested he was not a tailor; this, however, would not throw very much light upon the subject of the man's occupation; and one comes not much better speed by learning that some score of people are Protestants. Of course it is understood what they are not, not Papists, but not what they are. Each one may have no other creed than his own private judgment, and that neither a very sound nor clear one. Such, my Lord Duke, is the result of a three hundred years of reform gestation. The truth has yet to be pumped out of that very deep well, where it seems to have sought refuge from the storm. Superintendency and Presbyterianism, each with its own peculiar creed, has had its entrance and its exit amid the wild romantic scenery of this land of the mountain and the flood. The mongrel Episcopacy of the proto-reformer Knox fretted its hour upon the stage, and was swallowed up by the many-headed monster Presbyterianism. Knox, doubtless, was an honourable man, and a veritable Apostle, yet his system was found wanting, and it exists no more. He lives, however, if not in his ecclesiastical polity, yet in the people's memory, and his statue, exposed to the blast, significantly stands in the place of tombs, frowning upon the noble cathedral of the western metropolis, poising in his fist a bible or a brick-bat, strikingly indicative of the vigorous cast of his theology. The Confession of 1567, ap-

proved of by the Estates and Assembly of the Kirk, ratified, confirmed, and established by Act of Parliament, seems to have been privately Burked, and the bantling of the Westminster notables of 1647 has been surreptitiously foisted upon the Christian people. Which is the real Simon Pure, it is hard to tell. It used to be an axiom of law that a statute continues in full force till repealed by an authority similar to that which enacted it. The elder Confession has never been repealed, so far as I can learn, and the junior one has also had its legal sanction. The doctrine of the junior is in many respects much at variance with that of the elder,—how they are to be reconciled is a question of infinite puzzle. *Quod unus affirmat alter negat.* It is a much to be admired specimen of the Protestant theory of development.

The Christian faith, St Jude tells us, was “once for all delivered to the saints.” The Protestant and Roman faiths are of a less musty cobweb character, they are more *a la mode*, more march of intellectish, more of a sliding-scale description, adapting themselves with graceful pliability to the taste and fashion of the age. Scottish Protestantism may aptly be compared to the house which a foolish man built upon sand. The Holy Apostolic Scottish Church to that house which the wise man hath built upon a rock; the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. That apostleship which the Church of England gave to Scotland in the reign of the second Charles, still lives in the persons of the Scottish prelates. The Dutch Stadtholder suffered the Christian people to rabble out the Bishops and clergy, but God did not permit His Church to be destroyed. It lives, yes my Lord Duke, and will live, and flourish and abound, and grow, and swell out till it fills the whole land, and the fragments of sectarianism shall be blown away like chaff on the summer threshing-floor. Its growth has been slow indeed upwards, but its roots are spreading deeply and firmly downwards. Many storms may yet be in store for it. She must sift more carefully the corn in her garners, from the cockle and the tares which have found a place within. She must arm herself with a severer discipline, and

ward off from her altars the great as well as the lowly, who are not qualified to approach them. Abraham's faith fainted not, he did not consider the deadness of Sarah's womb. And knowing, and firmly believing with a faith unwavering, that the Church which the Dutch William disowned, and the people drove into the wilderness, was the witness and the keeper of Divine truth, the ark of the true faith, the tabernacle in which was the manna, the spiritual rock from which the living water flowed for her afflicted children; being rooted and grounded and established in this faith, the "Churchman" feels no fear or apprehension for the ultimate triumph of the faith. He looks back upon the years that are past, like Israel from Canaan to the wilderness, and he remembers how, amid a great conflict of affliction, the tabernacle was delivered; and he has no doubt that the God who delivered his fathers and preserved them from many troubles, will deliver and sustain their children. He is not worthy to be called a Churchman, who does not confidently believe that even here, in schismatical Scotland, there should be one fold under one Shepherd, that the breaches shall be healed, and heresies shall cease, and the Catholic faith shall be Scotland's faith. The Churchman and the true Scottish patriot will never own the supremacy of a foreign patriarch, whether of Canterbury, Constantinople, or Rome, for he owes allegiance to none save the thrones of St Andrews and Glasgow.

Nothing could appear more hopeless than the state of the Church in 1638, when a rebel assembly, in violation of their ordination vows, renounced obedience to their bishops. Your Grace draws a highly-coloured picture of taking the oath to the solemn league and covenant, and prudently and skilfully casts the ugly features of the landscape into the shade; but we can lift the curtain up, and peep behind the scenes, and discover the whole plot of the drama, and all the secret wires and springs which titled men held and made their puppets dance. They dreaded the word SURRENDER. Their guilty consciences reminded them of sacrilege, and bishops and clergy robbed of their lands, and their souls were afraid the king would call for restoration. Your Grace omits all notice of those trifles, and

what estate this lord or that baron had acquired by fraud and open violence. But these facts, my Lord Duke, are not forgotten in heaven or on earth. Is your Grace ignorant of that Earl's name who robbed the Bishops of Argyll, the Isles, and Brechin, of their lands? He was an Earl of Argyll. Sacrilege it was, and love of mammon more than love of God and zeal for religion, and the dread of surrender, that were the true causes which led to the formation of the tables and signing the Covenant. It cannot be pleaded that it was for the people's good that Church lands should pass from ecclesiastical to lay proprietors, for the clergy were infinitely better landlords than the barons had ever been. Talking of the state of Scotland in the thirteenth and fourteenth centuries, and of the Church lands in particular, Mr Tytler says, "The woods, enclosed and protected, were of loftier growth; the meadows and corn-fields richer and better cultivated; the population inhabiting the Church lands more active, thriving, and industrious than on the lands belonging to the crown, or to the feudal nobility." (Vol. ii. p. 212.) "The clergy, whose domains, chiefly from the liberal and frequent endowments of David the First and his successors, were at this period amazingly rich and extensive, repaid this profusion by becoming the great agricultural improvers of the country. From them those leases principally proceeded which had the most beneficial effect in clearing it from wood, and bringing it into tillage. . . . It was in this manner that there was gradually introduced and encouraged in the country a body of useful improvers, who were permitted, from the pacific character of their landlords, to devote their time much more exclusively to agricultural improvement than the vassals or tenants of the barons." (Ibid. pp. 215, 216.) While the tenants of the clergy were peacefully employed in improving the country, those of the nobility were perpetually harassed by their turbulent lords, and forced to follow them in their petty wars with each other. If one baron had a feud with another, and would revenge himself, he might have fought alone, without leading his tenants out to slaughter and be slaughtered, and, after all, to return, perhaps, to a ruined home and ravaged lands. But even supposing that the

contrary was the true state of the case, what right or title had the nobility to all those lands? Why should not the tenants have their share and more beneficial leases of lands, which had been reclaimed and improved by the sweat of their brow? Besides, hospitals and schools might have been endowed, and the poor fed out of those revenues which were given with pious intentions for pious purposes. Regardless of the poor, and following after their own heart's lusts, the lords of the congregation, with reformation on their lips, and thoughts of plunder in their hearts, formed what was called the tables, and drew up the solemn league and covenant, as a sop to the ignorant and deluded people. That property of which the Church was robbed and the poor were defrauded did not always prosper with its new masters, and the Jew frequently acquired that which the Gentile lost. To the munificence of the bishops chiefly was Scotland indebted for her cathedrals and universities of St Andrews, Aberdeen, and Glasgow. The bishops built and endowed them, and many parish churches besides. And what did the nobility do for Scotland? They perpetually involved it in war with England, and through their turbulence and pride the country was over and over again laid waste, and the people reduced to poverty and starvation. To the Church, Scotland was also indebted for many noble bridges, and great improvement in commerce as well as agriculture. It won't do now to gild the names of many of the Scottish nobility with the fine-sounding title of Reformers. Robber chiefs they were, and nothing better. Their lands were neglected and badly cultivated, their tenants harassed and impoverished; the goodly and fertile fields of the Church were too alluring to escape their grasp, and those gentry became reformers forsooth. Hear, my Lord Duke, what is written in the book of the prophet Malachi,—“Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there

shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall the vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." "And," says our Lord in the gospel, "make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." (St Luke xvi.) These are "Church principles," little understood in these days, and they who have an interest in their concealment are glad to let them rest in obscurity. But they cannot and will not be hid. Robbery and sacrilege will come out, and the claims of the poor will not lie dormant for ever. These modern Bastiles called workhouses, in which the poor are immured, are the Reformation substitutes for religious houses and hospitals; and poor's rates, wrung from the pockets of the rich by legal enactment, the substitutes for the free-will offerings and tithes of the faithful. Are they blessed? May we not consider the potato disease and cholera as divine chastisements and God's curse for our national sins?

Were it not for your Grace's family connexion with the reformers one might be surprised to read, in the face of history, of the bigotry of Prelacy, "the obstruction it opposed to the religious, social, and political advancement of the Scottish people." (P. 142.) The prelates built cathedrals, colleges, and schools; the nobility, castles and palaces. Who, then, were the people's best friends?

When the nobility were too ignorant to write their own names, and too proud to learn, it was not very likely they would greatly improve "the religious, social, or political advancement of the people." Have either Presbytery or the reforming lords built colleges, as the Scottish prelates did, or taught the poor as the clergy did? I fear your Grace has not read very deeply the ecclesiastical history of Scotland.

As a small specimen of your Grace's qualifications for writing "An Essay on Ecclesiastical History," the following singular passage may be quoted: "*The Prelacy of that time though not Episcopal, BECAUSE not gifted with and not*

desirous of apostolical succession, was at least anti-Presbyterian so far as it was allowed to go." (P. 15.) If your Grace will have the goodness to enquire of any Greek scholar the meaning of the word *ἐπισκοπος*, perhaps you will then learn that there may be a Prelacy or Episcopacy quite ungifted with Apostolical succession. I don't suppose that the Duke of Wellington, or the Generals under his command, ever pretended to be gifted with Apostolical succession, or ever coveted the same; yet were they all *ἐπισκοποι*, all Bishops in Homeric Greek. Nor is it supposed that Bishop Agamemnon, or Bishops Ajax and Achilles, ever laid claim to be gifted with apostolical succession, though they, too, were *ἐπισκοποι*. It is always wise and safe to understand a subject before one begins to write upon it, especially since the dark ages have passed away. With a little more learning, and a little more reading and reflection, your Grace may probably be better qualified than at present for unraveling the difficulties of Scottish ecclesiastical affairs.

However ignorant of subjects purely theological or ecclesiastical, it might have been expected that your Grace was not ignorant how deep a share, of a mercenary kind, the Scottish nobility had in the rebellious commotions of 1638; that the liturgy and canons were mere blinds, mere stalking-horses which they mounted to ride the Church down.

The pretexts of reformation and godly zeal for religion wont go down now a-days. Tell that to the marines, as sailors say, for sailors wont believe it. The characters of the Marquis of Argyll and Johnston, two chief agents in the great revolutionary movement of the times, are too well known to be palmed upon us now as religious reformers. They had not even the merit of fanaticism. No doubt they then hypocritically masqueraded in covenanting domino, more effectually to secure the confidence of their dupes. And as they were useful for party purposes, and were leaders of men quite as religious as themselves, the disguise satisfied both. Having crossed the rubicon, and taken the field against the divine rights of Church and king, they plunged like desperate men into that war which deluged the country with blood, and spread ruin and desolation around.

And they were well backed up by that turbulent and treasonable faction which met in the General Assembly, till Cromwell sent them packing. Talk, my Lord Duke, of intolerant persecuting prelates—what prelate equalled Bishop Cromwell in teaching the doctrine of passive obedience to the assembly of saints? Well did he understand the character of the then Scottish Presbytery, and that the rod of iron was a better instrument than the pastoral staff, for ruling and keeping it in order. It is really curious to see how those professors of liberty of conscience dealt with each other.

Had your Grace been anxious to write a satire on Presbyterianism and the principles of our glorious Reformation, you could not have made a happier hit,—your graphic account of the Covenanting army for example :—‘It was an army full of ministers of religion, accoutred with swords and pistols; an army which assembled, at beat of drum, to engage in prayer; an army which was within itself a Church; of which every corps possessed a presbytery, and whose regiments were represented in a General Assembly; an army encamped under a forest of banners, on each of which was written, in golden letters, for Christ’s Crown and Covenant.” (P. 174.) The first question which naturally suggests itself is, who took care of the parishes when their ministers, armed to the teeth, had become ministers of war? I suspect that the answer to this question is, that the parishes were far better without, than with such ministers. But what a satire, what a profanation of the very name of religion, to find men pretending to be ministers of the gospel of peace, in arms and in rebellion against their anointed king, and these men too, who, under the plea of liberty of conscience, dethroned their bishops, were now striving to force the king to violate his conscience, and to proclaim the *jus divinum* of Presbyterianism, and to force this their system on England.

Again, your Grace says, “the principles of Presbytery had been early laid down with great precision.” (P. 182.) When? The original principle, professedly of Presbytery, was liberty of conscience and worship. Here it is a rebellious attempt to coerce the king’s liberty of worship and that of all England. Your Grace is vastly satirical and severe upon your mother

kirk. Again, "it was so steeped in the drunkenness of self-sanctification, that when it heard the truth it did not know the voice." (P. 184.) Verily Presbytery, if this be true, must have been blind leaders of the blind, "when it heard the truth did not know the voice," and surely they had no need to be called bigots if they eschewed the spiritual guidance of such blind guides. Perhaps the reason for their taking to sword and pistol, and such like carnal weapons, was because they felt unequal to the task of wielding spiritual weapons. "Unfortunate Presbytery!" your Grace exclaims,—unfortunate indeed. Your Grace is prodigal of compliments. Had your Grace flourished in such halcyon days, when the Church militant was armed with the power of the keys as well as of the sword and pistol, in the use of which it was equally unsparing, your compliments might have been returned by the exercise of both powers. But in these piping times of peace, the thunder of the canon ecclesiastic is mute when a noble Lord offends. Discipline may be roused against the vulgar, but to excommunicate a peer would be highly indecorous and unbecoming; yet the humble Baptist dared to rebuke a king, and the holy Ambrose Bishop to repel an emperor from Church and altar. To be sure the latter was a prelate, and prelates do such arbitrary things. Presbytery once, too, did excommunicate princes and peers, but that was in the golden age of Presbytery. Now the Presbytery don't rebuke peers. This, however, is their affair, not mine.

"With the restoration of Charles II., Prelacy," says your Grace, "entered Scotland." "It came represented by a Primate, who, like *all* his predecessors, was a traitor to the cause he had professed to serve, but who, in a degree much worse than any of them, was false and unscrupulous in his ambition, cruel to those below, and abject to those above him." (P. 207.) This is another of your Grace's bold and unproved assertions; and as such shall be met with as flat a denial till proved. Your Grace does advance a most paltry evidence for such a sweeping libel, it came "with such cross characters of an angry Providence, that it seemed God was against the bishops." No reference, however, is given to find this proof: but it is a frail platform for such an heavy accusation—and, supposing it

were true, considering your former statement "that Presbytery was so steeped in the drunkenness of self-sanctification, that when it heard the truth it did not know the voice,"—where could the King find fourteen sober ministers to fill the Episcopal Sees? But they were found, even in covenanting Scotland. Speaking of the clergy after the restoration, your Grace again affirms that the followers of the covenant were "hunted by a brutal soldiery, who were led by still more brutal officers, and encouraged, horrible to relate, by a wicked and usurping priesthood." (P. 210.) It is one of the fundamental principles of justice, that all persons are to be held to be innocent till their guilt has been proved. Upon this principle the innocence of the Scottish priesthood must be, and is here affirmed in the absence of proof to the contrary. Really your dogmatism is so exceedingly amusing that one can only smile at it. If your Grace has not read and digested much of Scottish ecclesiastical affairs, and of the turbulent reign of Charles II., and of the character of his ministers, there is no reason why other people are to be supposed equally ignorant. It might have been expected that the news had reached your Grace that the covenanters were rebels, and in foreign pay: this is a fact in history which has been proved by reference to the State Paper Office in the Hague. But rebellion seems to be no sin in your Grace's theology.

If, my Lord Duke, you have read the history of the Restoration, and the proceedings in Scotland in 1662, referring to the Covenanting preachers removed from their benefices, it is evident that you have misrepresented the facts. If you have not read them, the statement in your "Essay" may charitably be ascribed to ignorance. But even in this case ignorance is no excuse. "Not far from double this number" (200) "had been ejected in 1662 by the agents of Scottish Prelacy. (P. 216.) So says your Grace. Does your Grace really believe that nearly four hundred preachers were ejected by the Scottish agents of the Scottish Prelates in 1662? Where has your Grace read that the Bishops governed Scotland? They could not employ agents for such a wholesale ejectment unless they had been the governors. Your intention, my Lord Duke, is

too apparent to mislead. You would have the public believe that the Scottish Bishops alone, and by an exercise of arbitrary power, sent agents, soldiers I suppose, armed with Episcopal warrants, as well as swords, for the express purpose of rabbling out four hundred ministers from their manses and parishes. This is not the fact. In the Dioceses of Glasgow and Galloway the parishes had been chiefly filled with remonstrators, who had forcibly ejected their lawful incumbents in full possession of their benefices before the year 1638. Those remonstrators were uncanonical, and illegal intruders into parishes. They had no more right to the livings they violently took possession of than a Free Kirk minister now, or a Catholic priest, would have to intrude into the parish and manse of a present law established minister. Whatever opinion we may hold of the law which gave Presbyterian ministers possession of benefices, they hold them by virtue of act of Parliament, and have all the right this can give to continue in possession. The parishes, then, in Glasgow and Galloway were occupied by intruders who refused obedience to their ordinaries, and maintained a schism in the Church. Besides being intruders, they were not ordained. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." (St John x.) This is warrant enough for the Archbishop of Glasgow and Bishop of Galloway for ejecting a pack of laics from the cures under their jurisdiction, but those Prelates did not do so. It is the duty of Bishops, my Lord Duke, earnestly to contend for the faith once for all delivered to the saints. It is their duty to take heed that the sacraments of the gospel be rightly and duly administered by lawful priests, and it is their duty to banish and drive away all false teachers as well as false doctrine. Had the Bishops acted as your Grace states, they would have deserved the highest commendation for thus faithfully watching over the eternal interests of the souls committed to their keeping, though at the expense of bodily and temporal suffering of certain preachers. The Archbishop of Glasgow, as in duty bound, laid the case before the Privy Council, and a quorum of them, composed of the Earls of Middleton, Glencairn, the Chancellor, Morton, Linlithgow, and Callender,

Lord Newburgh, and Sir James Lockhart, with Peter Wedderburn their clerk, met at Glasgow on the 26th of September. The Archbishop reported the state of his Diocese and of the disobedience of the Remonstrators or Covenanters, the greater part of whom had been violently forced into the parishes since the abolition of patronage in 1649. The Privy Council resolved to maintain the majesty of the law. The Covenanters were guaranteed by Parliament in their possession, however irregularly they may have obtained it, on the simple condition of demanding a presentation from the patron, who was not at liberty to have refused it, and of asking a license from the Archbishop, who was obliged to grant it. Those conditions were refused, and one hundred or two hundred, as some say, *forsook their livings*. But suppose they had been ejected by order of the Privy Council, this could not be said to have been carried into effect by the agents of the Prelates, and was it not the duty of the Privy Council to eject such contumacious preachers and false teachers? Suppose, my Lord Duke, a party of Macdonalds or Stewarts took illegal possession of Inverary Castle, would your Grace not avail yourself of the help of the civil power or military to eject them? or if they took possession of the town of Inverary, and turned your tenants out, and seized your rents, I don't think your Grace, in this case of pecuniary loss, would be content with a lament on the bagpipes, and refuse to face the bold intruders with a writ of ejectment. Doubtless the rights of property are more sacred and more valuable far than the eternal interests of souls. Let property be held inviolate,—as for souls they may have any sort of nourishment; these are, it is to be feared, no uncommon ideas. But let me favour your Grace with the act of the Privy Council. It is really astonishing how any persons of enlightened minds, without reference even to sound religious principles, can in these days cast a halo of martyrs' sufferings over the ravings of those wild illiterate Covenanters. No doubt men of their stamp had once been useful in enlarging the demesnes of the nobility, and profitable jackals in purveying for the festivities of the baronial hall, good tools they were of the landed interest, skilful conveyancers of ecclesiastical estates,

Remembrance of those achievements may perhaps plead an excuse for a grateful howl when the comfortable lord surveys his broad acres, and thinks how they were won. Your Grace may thus be pardoned for having a sympathy for the Covenanters' woes. Has your Grace not a sigh nor a tear for my Lords of Brechin, Argyll, and the Isles? Not a pang of sorrow for the banished monks of St John's town? It were a bigot's part to pity Bishops, Priests, Monks, or Nuns, robbed of house and home, and driven in misery to seek shelter in hill or forest; it was a godly work to harry them like vermin that preyed upon the lordly chase. They were only Papists, why should they be suffered? But the Covenanters, they were men of other mould, meek sufferers in a righteous cause; patient endurers of wrong, singing with sweet and plaintive voices the melodious lays of the Covenant. None but a heart of steel can fail to throb, none but a vulture's eye refrain from weeping, o'er the memory of those much injured saints, those poor Mauses or Habbakuks who dragged full many a weary Cuddie through moss and muir. Sir Walter Scott did something towards disabusing the public mind, when he wrote *Old Mortality*. The glory of the Covenanters was sorely tarnished by that historical novel. But your Grace is detained from the perusal of an important document, an act of the Privy Council assembled. "At Glasgow, 1st October 1662,—The Lords of his Majesty's Privy Council, taking into consideration that notwithstanding it is statute and ordained by an act of the last session of the ancient Parliament, entituled an act concerning such benefices and stipends as have been possessed without presentation from the lawful patron; that all ministers who have entered upon the cure of any parish, in burgh or landward, in or since the year of God 1649 (at or before which time the patrons were most injuriously dispossessed of their patronages), have no right unto, nor shall uplift the rents of their respective benefices, modified stipends, manse or glebe, for this instant year 1662, nor for any year following, unless they should obtain presentation from the lawful patrons, and have collation from the Bishop of the Diocese where they live, before the 20th day of September last; as likewise, that it is statute and ordained,

that the 29th day of May be yearly kept as a holiday unto the Lord, for a solemn anniversary thanksgiving for his Majesty's restoration to his royal government, and that all ministers should observe the same in their respective parishes, under the pains therein contained. Yet several ministers have not only contravened the aforesaid acts of Parliament, but in manifest contempt of his Majesty's royal authority, albeit they justly forfeited their right to the benefices and stipends, and others continue to exercise the function of the minister at their respective parishes as before; therefore they prohibit and discharge all ministers who have contravened the aforesaid act of Parliament, concerning the benefices and stipends, to exercise any part of the function of the ministry, at their respective churches in time coming, which are hereby declared to be vacant; and that none of their parishioners who are liable in any part of their stipends, make payments to them of this instant crop and year of God 1662, or in time coming, as having no right thereunto, and that they do not acknowledge them for their lawful pastors, in repairing to their sermons, under pain of being punished as frequenters of private conventicles and meetings. And command and charge the said minister to remove themselves and their families out of their parishes betwixt and the first day of November next to come, and not to reside within the bounds of their respective presbyteries. As likewise, that no heritor, or others liable in payment of any part of the minister's stipend, make payment to any minister who hath contravened the aforesaid act of Parliament for keeping the anniversary thanksgiving, of any part of this year's stipend, and declare that the ministers who have contravened the said act shall be liable to the whole pains therein contained; and ordain these presents to be forthwith printed and published by the sheriffs of shires, and magistrates of burghs, that none may pretend ignorance." (*Stephen*, vol. ii. pp. 493-495.)

This act of the Privy Council of Scotland is, it is presumed, what your Grace is pleased to designate "the agents of Scottish Prelacy," a most discreditable quibble. With as much truth and justice it may be said, that when a tenant is ejected from a tenement or lands, of which he holds illegal possession,

by warrant from a magistrate, according to Act of Parliament, he has been ejected by the agent of the landlord. The law says that a tenant shall give up possession of premises for certain fixed and definite reasons; if he contravenes them it is not illegal or unjust to eject him. A mistatement of some facts and misrepresentation of others may be expected in the literary collection of flying stationers, but not in an attempted essay of ecclesiastical history by a nobleman of high rank. Those covenanting preachers, it may safely be said, were treated with greater lenity than ordinary tenants who had acquired illegal possession of property during the civil wars, provided they were not persons of powerful interest. They were permitted to retain what they had unjustly obtained, and by violence, provided they chose to comply with certain no very hard conditions, and not choosing to comply, they were not turned out, they deserted their charges. The secession of the Free Kirk ministers is a case in point. They did not choose to comply with the law of patronage, and gave up their cures, but they were not turned out. Perhaps they may be called martyrs, for we have many sorts of martyrs now-a-days: martyrs to the gout, church-rate and city cess martyrs, coal-hole and cabbage garden martyrs, and why not covenanting martyrs? The word is quite a household word now.

After the distorted glance your Grace has taken at the doings of the Covenanters, and the perverse statement made respecting the Scottish prelates, one is quite prepared for the sort of chuckle with which you recount "they were rabbled out of their livings." (P. 215.) It will not be easy to find in any page of history an instance of nobler honesty of principle than that which brought down upon the heads of the Scottish prelates the wrath of the Dutch invader of the empire. The bishops and clergy were bound by a solemn oath of allegiance to King James and his heirs, and that oath they were not at liberty to violate. They were, however, at liberty patiently to endure persecution for conscience' sake. They were rabbled out; the Covenanters were not rabbled out, but of their own free will vacated their parishes. Can your Grace feel no respect for God's ministers who had regard to the sanctity of oaths?

Whether their interpretation of the oath was a right one or a wrong, is not a question for our consideration. It was most stringent, and they felt it to be so, and they are to be honoured for their consistency. Had they been unprincipled time-servers, and, in violation of their conscientious convictions as to the stringency of their oath of allegiance, had they given their unqualified support to the Prince of Orange, he would have supported them as he did the Churches of England and Ireland. William was more anxious to establish himself on the English and Scottish thrones than to maintain in this corner of the empire a Church which, though having Divine right on its side, he conceived to be inimical to his own pretensions.

The Covenanters had maintained a close and secret correspondence with William, from which he was led to form the opinion that the majority of the people of Scotland was in favour of Presbyterianism. He was disabused of this opinion after he arrived in London, and was informed that the great body of the nobility and gentry were for Episcopacy. Had, therefore, the bishops and clergy transferred their allegiance to him, he would have supported them, and have been as intolerant of the western rebels as Charles was. Presbyterianism, it is clear, owes its revolution settlement neither to the religious principles of William, nor to the preference of the nation at large, but to State policy. The sufferings of the "rabbléd" were infinitely more grievous and longer protracted than those which the Covenanters underwent during the reign of Charles II. The bishops and clergy were, however, animated by a different spirit from that of their adversaries. Passive suffering, as well as passive obedience, was with them a radical principle of religion. Had it been true what your Grace asserts, that "priests persecuted its [covenanting] religion," they suddenly acquired in their adversity that meek and quiet spirit which is the distinctive mark of the Christian. And it is more consistent with their patient endurance to cast a veil over their sufferings, than to reveal the evil deeds of their persecutors. That strong and much-to-be-honoured devotion to the exiled representatives of the long line of native princes was, in William's estimation, and that of the House of Hanover, the heresy of their creed.

Against this the shafts of persecution were directed, and the sharpest and most poisoned of all were aimed at the custodiers of the faith. The assemblies of the faithful were disturbed, the sacraments of the Church were prohibited; and thus the arm of flesh vainly attempted to crush the remnant of true worshippers. But the God whom they adored heard their cry and saw their affliction, and when the time came He removed the disabilities under which they laboured. That inner life which apostolic succession alone can convey from the Head to every member of the body, was beyond the reach as well as the ken of worldly power. That life, my Lord Duke, sustained the Church of Scotland in the wilderness of affliction, and will cause it to flourish and overcome. You may as well attempt to hurl Dumbarton rock into the Clyde as to subvert, or even to divert from its onward march, the Holy Apostolic Scottish Church. Her course is onward; inch by inch she is advancing in a more Catholic path, and every inch of ground she takes she securely keeps. The tendency of Protestantism is downward into rationalism, or divergent into schisms. That dogma of individual infallibility is the worm which preys upon the vitals of that congeries of antagonism which bears the name of Protestantism. In the three Catholic creeds the Scottish Church expresses that faith which is common to all Christendom, east as well as west. In her ritual for daily use are to be found the prayers and collects which were contained in the uses of Sarum, Hereford, York, and other churches. And the use of Sarum had been adopted by the Scottish Church as well as that of Aberdeen. In the sublime liturgy for the Eucharistic sacrifice, which is of primary authority in the Church of Scotland, exists that form of consecration which is the distinctive characteristic of the most ancient and purest liturgies; and which bears the strongest possible protest against the modern and Roman doctrine of Transubstantiation. Blessed as she is with her apostolic priesthood, her catholic faith, her venerable and most Scriptural ritual and liturgy, she bears upon her those notes of union with the holy Church throughout all the world, that every Scotchman may well be proud to call her mother. He can bear, my Lord Duke, to hear a sneer

at "Church principles." What principles has Protestantism, save a denial of Romanism? Because a man denies and protests against this or that doctrine of the Roman Church, does this give any proof or assurance that he has any faith at all; or does not deny, besides, all the articles of the Christian faith? There is something definite and tangible in Socinianism, Baptistism, Wesleyanism, or Quakerism; each one of these sects has some dogma peculiarly its own, which its kindred sect disclaims. Fill a room with preachers gathered from the ranks of the various denominations which rejoice in the common name of Protestants. Propose a succession of prayers to be offered, and you will soon see on what foundation of sand Protestantism is erected. The experiment was tried at Manchester a very few years ago, among a congregation of Denominationists. Confusion was the consequence, they could not pray in unison. Such are the melancholy fruits of "agreeing to differ."

It is because of the fixedness of her creeds, and the total absence of those weak points which mark Protestantism, that so many envious stabs are aimed at the Scottish Church. But they harm her not; she feels them in the flesh it may be, not in the spirit; they may wound the body but not the soul. Your Grace's attacks, as well as those from other quarters, give token that she has assumed a position which warrants an attempt to crush her, but "Scottish Churchmen" are under no alarm, and proceed in their course notwithstanding. Are men, worthy to be called Churchmen, to tremble in their shoes, and have their principles frightened out of them, because of the ignorant and vulgar cry of Popery and Puseyism? Weak invention of the enemy! The ideas of a vast multitude of people have no scope beyond Romanism and Protestantism. Beyond the Reformation era, Rome is the extreme boundary of their vision. Upon that ruined metropolis, rich in her monuments of departed greatness, their eye seems to repose as upon the extreme limits of Christianity—and because they see nought but error there, they rest satisfied that in more distant horizons a heavier and a deeper mist of error reigns. It is in that *terra incognita* to them the Churchman seeks for and finds his principles. A Protestant telescope cannot reach so far, and if it could, would

see nothing clearly, because of the mist of his private judgment, the thick film of his own infallibility. What his puny intellect cannot grasp, his faithlessness hinders him to approach.

If some who witnessed the resurrection of Lazarus remained unbelievers, no marvel if many now have no faith in Church principles, no capacity for comprehending them. The veil remains upon their hearts untaken away. The seed falls upon a heart hard as the beaten highway, and it is trodden down, or eaten up. It falls upon one filled with the cares or luxuries of life, and it finds no place for rooting and growing, and it is choked. They who would find and learn them, must follow that process which won for Cornelius an angel's visit. The kingdom of Christ is not of this world, therefore the world knows it not. Not in riches of external pomp, nor temporal greatness and prosperity, are we to discern the marks of the Messiah kingdom. There are accidents it may, or may not possess. The kingdom of Christ is within, and wherever it is within, it will be visible without, by the works of the Spirit, of which heresy, and schism, and wars, and fightings, and fierce contentions, form no part. These works of the flesh were deeply rooted in Presbyterianism. The troubles which befel the Covenanters under the second Charles, and those which befel the Church after the abdication of James, are the most valuable tests which we can have of the two systems. Both were fiery crucibles for trying what manner of spirit they were of. The result of that refining process is well known, and we need no further arguments on the subject. As the tree is known by its fruits, so were they known by the effects which trials produced upon both. The spirit of the Covenanters is not quenched, even now, but it is coerced and restrained by a powerful Government. It broke out in Ross-shire after the disruption, and had Government been weak, and the magistracy as unfaithful as that of Charles and James, many ministers of the Establishment would have been rabbled out by the Free Kirk adherents. But the Executive was too formidable, and beyond an occasional *emeute*, no great mischief arose from the "Christian people." These *emeutes* were called, and justly called, seditions; while the exactly similar eccentricities of the elder "Christian people" received a more honour-

able appellation, and the conscience' sake sufferers were entitled martyrs. Every day has its fashion, but it is as truly ridiculous to distinguish the same transactions by two different and opposite names, as to call the same article of dress hats in one age, and shoes in another; or to-day kilts, and yesterday breeches. The spirit of the Church is no more quenched than that of the Conventicle. The fatness of the good olive tree is within her, from this she derives her principles from the root. The glorious apostolic succession is the ligature which connects her with the Church triumphant as well as militant, and, while this remains, she has within the faculty of righting herself after any storms, however violent. The revolution of 1688 was a blessed event for the Church. As it is undoubtedly true that whom the Lord loveth He chasteneth, so that corporal chastisement was intended for her spiritual correction. Deprived of the arm of flesh which had stayed her up, and at the same time had grievously and secretly galled and wounded her, she was impelled to cling to the holy arm of God. The Lord seemed asleep in the ship, and she awoke Him by her cry, and out of the deep He heard her voice. Then, amid the pelting of the pitiless storm, the Bishops gave to the Church that noble Liturgy, usually called the Scottish Communion Office, the fruits of their more Catholic tendencies. The inner life which she had by her union with the body of Christ gradually circulated through every limb, cold, benumbed, and half dead. The bud cannot expand into a twig, or a twig swell into a branch, except it abide in the tree, and derive sap and nourishment from trunk and root. And so with any branch of the Church; while it continues united to the whole body of which Christ is Head, both life and wisdom will flow into it. Thus the Catholic tendencies sprang not from any peculiar and natural learning or talents of the Bishops: what they had, God gave them. He had set them in His Church for His Church's good, and He provided them with gifts for the perfecting of the saints.

Individual infallibility is a fallacy, it does not exist. Infallibility of the Church is an undeniable verity, for it is written, "the gates of hell shall not prevail against it." Particular Churches may lapse into apostacy and perish, as some of the

Apocalyptic and African Churches have; they may for a time be broken off and be grafted in again; but where the fundamentals of Christianity are preserved, and the apostolic succession remains, there abides the power of repentance and reformation. The present condition of Geneva is a remarkable example of that spiritual death which is produced by severance from the Church of Christ. The original grounds for its schism in the 16th century were the corruptions of the Roman Church. Rome, it was alleged, had become apostate, and had forsaken the Gospel for the traditions of men. The Geneva reformers maintained that the Bible without the Church was sufficient, and the result may be given in the words of a Presbyterian, Mr Laing, in his Notes of a Traveller. He says, "Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrine and practice than ever Rome fell. Rome has still superstition; Geneva has not even that semblance of religion. In the head Church of the original seat of Calvinism, in a city of five-and-twenty thousand souls, at the only Service on the Sabbath day—*there being no evening Service*—I sat down in a congregation of about two hundred females and two-and-twenty males, mostly elderly men of a former generation, with scarcely a youth, or boy, or working man among them. A meagre Liturgy, or printed form of prayer, a sermon, which, as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an "ingenious essay" on the Mosaic Chronology, a couple of psalm tunes on the organ, and a waltz to go out with, were the Church Service. In the afternoon, the only Services in the towns, or in the country, is reading a chapter of the Bible to the children, and hearing them gabble over the Catechism in a way which shews they have not a glimpse of its meaning." (P. 324.) On the other hand, he says, "I strolled one Sunday evening in Prussia into the Roman Catholic Church at Bonn, on the Rhine. The priest was catechizing, examining, and instructing the children of the parish, in the same way,

and upon the same plan, and with the same care to awaken the intellectual powers of each child by appropriate questions and explanations, as in our well-conducted Sunday Schools. And what of all subjects was the subject this Catholic priest was explaining and inculcating to Catholic children, and, by his familiar questions, and their answers, bringing most admirably home to their intelligence? The total uselessness and inefficacy of mere forms of prayer, or verbal repetitions of prayers, if not understood and accompanied by mental occupation with the subject, and the preference of silent mental prayer to all forms—and this most beautifully brought out to suit the intelligence of the children. I looked around me to be satisfied that I was really at the altar steps of the Popish Church." (P. 446.) Of course it may be said that this was a singular case. Granted that it was so. It is merely put down, by way of contrast, to the proceedings of Protestant Presbyterian Geneva. But what is most worthy of remark is the fact, that while Presbyterian Geneva, which professed that the Bible alone, and by each individual interpreted, was the best safeguard against error, and the very root and ground of the truth, and sure guarantee for continuance in it, has become apostate from the Christian faith, has denied the Divinity of Christ, and, consequently, become Antichrist,—the Roman Church, with many remaining corruptions, has, nevertheless, not denied the Faith, but has even become greatly reformed since the Council of Trent.

Rome has not denied the Lord that bought her, and therefore has not become Antichrist. Geneva has. Many causes may be assigned for these phenomena. Mine is a very simple one. Geneva "is broken off from the vine, as a branch, and is withered." She has lost her Apostolical succession, and, consequently, has neither priesthood nor sacraments,—nothing in short to give spiritual life to her members; and without this she can have no true faith, no real religion. The loss of her union and communion with Christ the Head, through the Church which is His body, has made her possession of the true faith an impossibility, and she is powerless to reform herself. To her, in her present fallen state, the gospel is as much a

sealed book as the prophetic announcements of the Messiah were to the Pharisees; and Christ is as much hid from her as He was from them who would throw Him down from a rock on which their city was built. Rome, on the other hand, still abides in the true vine, and brings forth some fruits. May the vine-dresser purge her of her errors, that she may bring forth more. Rome, with all her faults, is still an Apostolical Church, and has life within to capacitate her for repentance and reformation. The present trials of that once glorious Church, whose faith, St Paul says, "is spoken of throughout the world" (Rom. i.), may be sent upon her in mercy, to humble her pride, and to work in her a great and lasting reformation. Let her Bishop cease to lust after temporal sovereignty, cease to claim universal supremacy, purge out the false worship, and uncatholic traditions; let him learn to be contented with his original patriarchate, and cease to lord it over the whole Church of Christ; and there is not, we would hope, a Catholic-minded person in the world who could desire the candlestick of Rome removed, or her light put out. God forbid that we should desire the Roman, or any other Christian Church, wiped out as with a sponge from the map of Christendom. Who can be a Christian, and love to see one member perish for whom Christ died? Who can be a Christian, and not earnestly long for and pray that all heresies may cease, all schisms be healed, and that the mountain of the Lord may be extended till it filleth the whole earth.

To ascribe the apostasy of Geneva to the liberty she had acquired of unrestricted use of the Bible, is a monstrous proposition; but it does not appear to be an unwarrantable opinion, that her power of a right interpretation was destroyed by the loss of her spiritual life, experienced by her dismemberment from the Body. The Scottish Church has laid no veto or restriction on the perusal of the Sacred Volume by her priests or lay members. Her great reverence for Holy Scripture is publicly manifested by the copious portions of it appropriated to be read in the daily ministration of the Church. The great glory of her ritual consists in its fulness of Scripture,—and this, by the way, magnifies the criminality of those

who hired or hied on the woman Geddes tumultuously to reject the words of eternal life contained in it. Her sin, and that of her abettors, consisted not alone in the tumult excited within the sanctuary, but also in the rejection of that Book whose contents were so sacred and holy. It was a sin more horrible than one chooses to designate.

But this is not all that Presbytery has rejected. It has rejected many more tokens of membership with the Church of Christ. Presbytery has rejected the "doctrine of laying on of hands," which St Paul places as a fundamental in the Christian faith. (Heb. vi.) It has rejected, or cast out, altar and sacrifice, noted in Isaiah, Malachi, and Hebrews, as marks and tokens of the Gentile Church as well as Jewish; and liturgy and common prayer, which are privileges and prerogatives of every Christian as well as minister: for, as St Peter says, "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." (1 Peter ii.) Now, Presbytery, by appropriating to its ministers the exclusive privilege of public prayer, has infringed upon the privileges of the holy priesthood, and robbed them of their baptismal inheritance. By baptism they who were rightly baptized were cemented upon the living stone, and thus builded up into a spiritual house; and henceforth were gifted with power to offer up spiritual sacrifices, acceptable to God by Jesus Christ. There is not anything more tyrannical, or a more flagrant usurpation of the rights of Christians, than this deprivation of common prayer which Presbytery has perpetrated. The people are not permitted in their public assemblies "to worship, and fall down, and kneel before the Lord their maker;" but are forced to stand up and listen to extempore prayers, which the minister offers as sole and exclusive mediator between God and man; and in this respect is perpetrated one of the worst and most arrogant assumptions of the Roman priesthood. In the sacrifice of the mass the priest alone prays, and makes an atonement and satisfaction for the people; while they stand by, or walk about, spectators of, but not participators in, the priest's supplications to the throne of grace. The absence of a ritual is not the mere absence of a form of prayer, but a fraudulent deprivation of a

sacred privilege and a blessed inheritance, which is the property of every member of Christ. This blessing the Holy Apostolic Church has restored and freely imparted to her children.

Presbytery bears upon its forehead the mark of Cain, and is branded with schism. The very Word of God is shuffled out of its proper place, in order to make room for sermons, which are, compared with it, only the traditions of men. Presbytery has no altar, therefore no church or temple, but only synagogues for preaching in, inferior even to Jewish synagogues, in which the law and the prophets were read. Thus Presbytery in every respect stands out before the world as a manifest abstraction from all Christendom, past and present. No Christian of any Church, either of the East or the West, whether now living or miraculously raised from the dead, would ever imagine himself in a Church were he dropped into a Presbyterian meeting-house. The high pulpit, conspicuously placed, might inform him that he was in a house where teaching is wont to be made. Presbytery, too, rejoices not in the advent of Christ in the flesh, nor commemorates with the holy Church throughout all the world the glad festival of the Saviour's birth. Presbytery fasts not, crucifies not the flesh with the affections and lusts, in the penitential season of Lent. Presbytery mourns not in the holy week of the Saviour's passion, when the great atonement for sin was accomplished, and Christ, at once the priest and victim, offered himself, as St John says, "a propitiation for the sins of the whole world" (a doctrine which it denies). Presbytery glories not at the Easter festival, in the triumphant victory of the risen Lord over death and the grave. Presbytery sits alone and apart, in scornful mood, from the body of Christ, wagging her head at all those commemorations which the faithful delight to make of all that the Captain of our salvation hath done and suffered for us. What a spectacle of woe Presbytery is, in its sad and gloomy isolation, like a "tree whose fruit withereth, without fruit, twice dead, and plucked up by the roots." (Jude.) What a spectacle, too, of pride; a reformation of abuses would not content, it would lay in the dust every ancient usage and holy commemoration, that it might sit cold

and naked in its sour and quakerish affectation of simplicity, as if God would be honoured with irreverence, and be delighted with slovenliness and disrespect.

Presbytery has nothing devotional about it to attract; nothing to charm the scoffer into awe; nothing to impress the soul with Jacob's fear,—“Surely the Lord is in this place and I knew it not.” Presbytery is all didactic, all for the ear, and for the intellect sometimes. If the stricken soul would unburthen itself to God, Presbytery has provided no form of confession, no Litany in which to give utterance to the voice of penitence. If the heart would hold sweet communion with Him who heareth the cry of His contrite ones, it must be mute in God's house when it fain would speak. “I held my tongue,” the Psalmist says, “and spake nothing; I kept silence, yea, even from good words; but it was pain and grief to me. My heart was hot within me, and while I was thus musing, the fire kindled; and, at the last, I spake with my tongue.” Presbytery cannot understand the yearning of the heart for prayer, and they who feel as the Psalmist felt, must retire to the closet, and shun the House of Prayer for all living. The spirit of a Christian is not content to commune with God by proxy, and listen to another's prayer. The prayerful spirit loves to unite with its kindred spirit, and with many voices joined, as it were in one, to petition the throne of Grace. There is nothing more dull and lifeless than when none are heard to pray in Church save the Priest and Clerk; and there is nothing more animating, and which tends more to quicken the fire of devotion, when a congregation with one mind and one mouth glorifies God, even the Father of our Lord Jesus Christ. Presbytery permits congregational singing, but prohibits congregational praying. It is a frigid, chilly thing that which Presbytery calls its public worship. A worship it may be of the preacher's powerfulness, but no worship of God. The natural result of this is rationalism; people go to Church to criticise and judge, and it is no wonder if their hearts, untouched and unsoftened by prayer, are hardened rather than melted into repentance by the preaching. It may safely be said that people will go home from Church better Christians after prayers, and lessons from

Holy Scripture without a sermon, than after a long sermon, and one or two jejune extempore prayers; for, in the former case, if they have learn't anything, they have all been taught of God. It is truly astonishing how people who possess any devotional aspirations can endure such a mockery of Divine worship as Presbytery has imposed upon them. "My House shall be called a House of Prayer for all living," saith the Lord Almighty; but Presbytery has made it a house of preaching, and has set upon itself in this as in the other particulars above noted, the mark of its apostasy from the Kingdom of Christ. True it has, like a school of philosophy, continued to hold certain Christian verities. But the forbidding prayer to people professing to be worshippers of God, and in the only places appointed for public and Divine worship, is an act of tyranny greater and more intolerable than any that the Roman Church is chargeable with. But these departures, as well from Jewish as from Christian usage, are traceable, it may be believed, to that loss of spirituality consequent on its severance from the Body Catholic. The sap of life has oozed out, and hence its incapacity for producing the fruits of the Spirit. Not to unritual worship is to be ascribed its want of life, but its lack of life has rendered it prayerless. On the other hand, the Scottish Church entered into the furnace in 1688, an unritual, unliturgical Church, and, like Aaron's rod, it blossomed and fruited. Its inner life threw outwards that longing for prayer, which gave birth to its own Liturgy, and moved it to adopt the English Service Book. TEKEL is written upon Presbytery: two ways are open to it, the Bunsenian "Church of the future," with its pantheistic creedlessness, or the Church that now is. Stand it cannot, fall it must. God forbid that our poor countrymen should fall headlong into the bottomless gulph of German infidelity. A priesthood it has already denied and rejected in deed, though not perhaps intentionally. Let it strive to realize the wish, and seek for Apostolic orders, and all may yet be well. Let it quench the desire, and it will, ere long, rush along the broad way which German Protestantism, with its quack philosophers, has made it smooth for it to walk upon.

The solemn League and Covenant no longer stands in the way of Presbytery's return within the Church's pale. That impediment has most providentially been removed. It is better to return in a body into the bosom of the Catholic Church, than to drop in by fragments, as it will ultimately. If the same process of dismemberment is to be undergone as has been during the preceding 160 years, what will be the fortunes of Presbytery in the succeeding century and a-half? The history of Presbytery tells us that a non-adhesiveness is its prominent characteristic. Presbytery has not that inner life which alone can enable it to preserve the unity of the Spirit in the bond of peace. Wanting this, yet possessing the Scriptures, and a sort of Liturgy very meagre, Geneva has not been able to stand, but has lapsed into Antichrist. Germany, too, in spite of her Protestant Reformation, has flung away from herself the Christian faith. After a fashion, no doubt, it still lays claim to some faint outline of Christianity, but its philosophers are gradually removing every trace of the ancient landmarks. Whence in all likelihood its present seethings in the cauldron of revolution. It is better to speak honestly and boldly out, and be called a bigot for reward, than to witness one's own flesh and blood lapse into the misery and horror of hopeless infidelity. Miserable should we indeed be if in this life only we had hope. And without religion what can we hope for? And without a priesthood, the voice of Germany and Geneva declares, with no uncertain sound, that we cannot have religion. Philosophers teach not thus, but the rabid license of the people, the distractions of their so called Church, and the wild dreams of philosophy, proclaim the solemn truth. What matters all the crude fantastic schemes of "Churches for the future," when these very Church manufacturers are sapping the very foundations of Christianity itself. Education has been dragooned into the youth of Prussia, and has trained them, not for heaven, but the barricades and rebellion. And how is it, if every man may be his own priest, that every child may not be his own schoolmaster? Surely, if every one may teach himself or herself the whole truth of Holy Scripture, any child may learn without a schoolmaster the dead and living

languages and sciences; and each one may be his own doctor, or surgeon, or dentist, or mechanic. One has only to buy a few yards of cloth, needles and thread, and without the slightest trouble, or difficulty, or previous apprenticeship, sit down and accomplish the construction of coat, waistcoat, and trousers. If your Grace is thus thoroughly versed in the theory and practice of tailoring, I must confess my entire ignorance and incapacity for converting broadcloth into these necessary habiliments. For aught we know to the contrary the Chevalier Bunsen may be as well skilled in the theory of tailoring as in the theory of church manufacturing, and can equally well write a book on either subject, and with equal clearness and wisdom can prove the non-necessity for teachers, or tailors, or priests. How ladies may submit to the abolition of the order of dressmakers, is a question they must solve themselves. There is, however, no apparent reason why, if each lady may be her own priestess, she may not be her own dressmaker. As in the Church of the future each man is to be his own priest, it is to be presumed that each woman is to be her own priestess, except it be maintained that women have no souls, and, therefore, religion does not concern them. O for a Cervantes to write a history of ecclesiastical Quixotes, armed with grey goose-quills, and fighting on reams of foolscap with priests, priestcraft, and bigots, and erecting on dreams of their bewildered brains the imperishable platforms of a magnificent Protestant ecclesiastical Babel. It is high time to consult the Barrys and the Pugins, and other illustrious architects in stone, papier machè, or pie-crust, about designs for the splendid temple for the new Church. Its order must be composite, and its structure light and airy, and its ornaments of the tinsel and gingerbread style. In the worship of this new tabernacle, as one creed would not suffice for all the members, no creed ought to be admitted: as to the Bible, as it contains many truths unpalatable to an assembly of incongruities, the fashion of Presbytery had best be followed, and the Bible left at home, or paraded into the pulpit for form's sake. As prayers may cause some perplexity they ought to be omitted, or be mental only; but as the silent system may not be approved of by the priestesses

or priests, each one may be allowed to speak out, but *sotto voce*. But here a grave difficulty meets us; the smallest infringement of liberty of conscience and right of private judgment must be carefully guarded against, to avoid a schism. Some may follow the example of the priests of Baal, and vociferate loudly; others that of the Quakers, and prefer a piano tone. In ordinary cases one would suggest a committee for drawing up rules and rubrics, to be printed in rainbow colours; but against this idea liberty of conscience uplifts its testimony and protests; and I give it all up in despair, not professing to be a patent concentrated essence of all general councils, past or to come. Protestantism, it is clear, will be catholic in this respect, it will decide with universal suffrage in favour of the non-fixity principle; it will have neither bonds nor covenants, nor fetters of any kind; it will be free to believe or not to believe anything whatever. Protestantism will not be stationary, but will ever strive to win the prize for the discovery of perpetual motion. This at least, my Lord Duke, is no theory, it is an indisputable fact of history, that from the murder of the Cardinal Archbishop of St Andrews movement has been the order of Scottish Protestantism, as well as of German; it is perpetually boiling and casting its scum up; it walketh up and down upon the earth, and too and fro thereon, seeking rest and finding none, and ever teeming with new sects and novel theories, the prolific mother of confusion, misrule, and crime.

The Scottish Church, in spite of all her sore trials and afflictions, and casting away by her nursing fathers and nursing mothers, has not fallen, as Geneva has, into the Socinian gulph. On the contrary she is firmly and securely climbing up the hill of the Lord, upon the old paths, and good old ways of Catholic truth, as well as apostolic order. Her Apostolical succession is the mighty engine which draws her upwards, and will replace her more glorious than ever on the ancient thrones on which her fathers sat. The desolations and the breaches of many generations shall be repaired. Again shall the venerable St Andrews cast her shadow upon the deep, and illuminate with her doctrine as well as with her lights the surrounding darkness on flood and field, and holy hymns and sacred chants, as in

times of old, shall sweep o'er the bosom of the waters and gladden the mariners' hearts, because of their Mother's restoration from her long and dreary exile. And she shall no more weep, like Rachel, for her children, because they are not; in her joy she shall ask who hath gotten me all these. She will not be satisfied with a tithe of the flock, she must have all who have erred and strayed like lost sheep. She will have all fetched home to her heart, that there may be one fold under one Shepherd. She will embrace all with her arms, that she may rear them up in the nurture and admonition of the Lord. It is not by power, nor by might, but by the Spirit of the Most High, that this blessed reformation shall be effected. When Israel sinned, God punished Israel, and suffered His holy temple to be destroyed, and when He repented of the evil which He had sent upon his own people, He restored them again, and caused His temple to be rebuilt. The same God has sorely punished Scotland for its great sins, and He will in His own good time heal the wounds which He has inflicted; and nothing appears more significant than the entire demolition of the Mother Church of all Scotland (or at least what was reputed to be such), and at the same time the wonderful preservation of the Cathedral of the western metropolis. It is well known by what instrumentality the Cathedral of St Mungo's was preserved. Still this does not hinder the act to have been the work of an especial providence, when we remember all the circumstances of the case; the position of Glasgow in the centre of the most disaffected and fanatical district of Scotland. St Mungo's seems to stand not alone as a beacon of hope, but as a witness also that God was able to protect His own even in the midst of a violent and deluded populace. And the interest taken in its restoration is no bad sign of the times in which we live. However mixed with error, yet the Free Kirk is very zealous for a great Christian doctrine, the Divine Headship of Christ. It is from full faith in this doctrine that we look forward to the restoration of the Scottish Church, with her priesthood, altars, and sacrifice. Your Grace seems to reject the idea of a priesthood, and no wonder that you do, because you don't understand what the Church means; and with your Protestant notions cannot fathom the

doctrine of a priesthood with its sacrifice. And, what is worse still, you don't take the right way to discover it. You have set up your seat of judgment, as it were in a balloon, and soaring away among the clouds, and driven about by the currents in your transcendental position, you look down through a haze of prejudice and self-confidence upon Church and Conventicle, and it is not surprising that you can't distinguish the one from the other: your view is too remote and external for accurate observation. You have looked too much on the field of blood, and too little on Joseph of Arimathea's tomb. The former was the fruits of sin's triumph, the latter the achievement of Almighty Power. The long war of extermination which opened with William's advent, effected nothing against the Church save temporary temporal suffering. It failed to accomplish its design. In the end, however, it worked good, for it refined the faith, and burnt out the dross of Protestantism which had been mingled with the fine gold. The Confession of 1567, which condemned God's Church as Satan's synagogue, had never been repudiated by the Spottiswoode Dynasty. And who can tell, but that this very scandalous Confession was the cause of the Divine wrath which fell upon the Church in 1638, and terminated that line of bishops? In 1681, when the new test oath was proposed, which created such opposition from the Church, it drew forth from the Bishop and Presbyters of Aberdeen an admirable protest, in which, among other objections to that Confession, it is said: "In which some things are contrary to the doctrines of this present Church, and all other Reformed Churches; as Chap. xxiii., where the Confession denies the ministers of the Popish Church to be true ministers of Christ, for the Reformed Churches never re-ordained Popish priests when they turned Protestants." (*Stephen*, vol. iii. p. 222.)

This is an important document, and an act of Council was accordingly passed and sanctioned by the King, which "empowered the Archbishops and Bishops to administer this oath to the ministers and clergy in their respective dioceses, *in this express sense*, that though the Confession of Faith, ratified in Parliament in 1567, was framed in the infancy of our Reformation, and deserves its due praise, yet by the test *we do not*

swear to every proposition or clause therein contained, but only to the true Protestant religion, founded on the Word of God, contained in that Confession, as it is opposed to Popery and fanaticism. (Ibid. p. 226.) Thus was a very considerable reformation quietly effected by the bishops and clergy without tumult or "rabbling." The revolution which in a few years disestablished the Church, left her at full liberty to divest herself of all remnants of Protestantism, and to clothe herself in a more catholic dress, and great advances have been made in this respect since the repeal of the penal statutes at the close of last century. And thanks be to God for the emancipation from State tyranny which was gained for the Church by the revolution. Every possible impediment was unquestionably thrown in the way of the clergy in their ministrations, and liberty to worship God was restrained by the severest penal enactments. Still the clergy met as often as they could, and devoted themselves with laudable assiduity to the duty of giving greater order and decency to the ritual of the Church.

Your Grace says, "The Episcopal Church in Scotland, considered as—what it is—a transplant from the Church of England, which gradually, and by legitimate means, has successfully struck root in another country, is thoroughly entitled to sincere respect." (P. 231.) This is a very curious remark. It is quite true that the present episcopate is descended from the Archbishops and Bishops consecrated at St Peter's, Westminster, on the 15th of December 1661, by the Bishops of London, Worcester, Carlisle, and Llandaff. They were all Scotchmen. Two of them, Fairfoul, Archbishop of Glasgow, and Hamilton, Bishop of Galloway, had been ordained priests in Scotland; the other two—Sharp, Archbishop of St Andrews, and Leighton, Bishop of Dumblane, being merely lay preachers, were, previously to their consecration, ordained deacons and priests in London. They brought, indeed, from England that Apostolical succession which remains to this day, but they did not transplant a colony of Englishmen into Scotland, whose descendants now constitute what your Grace calls the "Episcopal Church in Scotland." The object of their mission was exactly similar to that of Titus sent by St Paul to Crete, viz.,

to set in order the things that were wanting, and ordain presbyters in every city. According to your Grace's argument, the Apostolic succession in Crete was a transplant from Nicopolis of Macedonia. And suppose it was, what then? Why, all the episcopates of the whole world are transplants from Jerusalem, and no country can boast an indigenous succession. It is not known with certainty of what country Titus was a native, some say of Crete, and some of Antioch. But there is no doubt about the Scottish episcopate, and it can be said for it, what cannot be said for every episcopate, that its first members were natives of the country to which they conveyed Apostolic grace. With equal propriety it may be said that the Catholic Church in the United States of America is a transplant from Scotland and England, because the succession is derived from these Churches. The case of the Colonial Churches applies better to your Grace's argument, because all consecrations for the colonies are done at Lambeth, and all Colonial bishops owe allegiance to the throne of Canterbury; while neither of the metropolitans of England have, nor assert, any metropolitane authority or jurisdiction over the Scottish Church, which is free, native, and national. And if "its clergy are not now incited by the desire of possessing the revenues of St Andrews, or of Glasgow" (p. 232), as your Grace says, it is to be hoped not one of them is so unfaithful a churchman as neither to hope for, nor desire the reconciliation of Scotland to the Catholic Church. Your Grace cannot seriously suppose that "Scottish Churchmen" content themselves with the idea of continuing till the end of time as merely a respectable sect rejoicing in the name of Scottish Episcopalians? However, viewing the Episcopal Church in Scotland as a transplant from England, what is Presbyterianism but a transplant from Geneva in place of Tulcanism, which was instead of the Knoxian episcopate, called Superintendency, and Superintendency was substituted for a native apostolical episcopate. And as the present episcopate bears a closer affinity to that overthrown by Knox, it has less title to be called a transplant from England, than the other has to be called native and national. Your Grace speaks of Scottish Prelacy as if it had

no existence prior to the murder of Archbishop Hamilton. Were not all his predecessors prelates? You say, "They twist, and misrepresent, and conceal, and special plead, in order to secure for themselves that national rank in the history of Scotland which never did belong to them except by usurpation." (P. 232.) Quite a new idea. Usurpation indeed! When, where, and by whom? An usurpation, indeed, it was, and similar to that of the blessed Apostles, who, in obedience to their heavenly Master's command, waited for no call, harmonious or discordant, but intruded apostles and evangelists into all nations. And, moreover, let me tell your Grace that it was more than an act of charity, it was an act of imperative duty also, for the bishops of England, or of any neighbouring Church, to intrude bishops into these two desolate provinces of the Christian Church in Scotland, for the express purpose of "setting in order the things that were wanting, and to ordain presbyters in every city." It was their duty, then, as it would be their duty now, under similar unhappy circumstances, to make due provision for propagation of the Catholic religion. Bishops are the world's missionaries or apostles, and they would be false to the Divine Head of the Church did they not use all lawful means for the extension of the kingdom of Christ. And this cannot be effected without an orderly and legitimate priesthood. This was wanting to the Scottish Church, and was supplied by the English. The real usurpers were they who sacrilegiously, Korah-like, seized upon the sacerdotal office, and palmed a forgery upon the people of Scotland. Your Grace uses many words against "priests" and "priesthood," but not one argument; and you make much confusion besides between the purely sacerdotal and legislative functions of the priesthood. However, it is no part of mine to shew what the priesthood is, till your Grace has shewn what it is not. If you assail an order which always has existed, and still does exist in the Christian Church, it is your place to produce a cause for that assault. But your Grace finds assertions easier made than arguments. For example, "the mere individual tenet which seems uppermost in their mind (Scottish Churchmen), that which they repeat in

every form of assumption, of passion, and of spleen—that religious communions destitute of prelatic priesthood with powers resting on descent, are not members of ‘The Church,’ might be passed over as not deserving any serious remark” (p. 276), is met by no argument. It is indeed “the tenet” uppermost in the minds of all Churchmen every where. It is the tenet which is the object of your Grace’s attack dogmatically, and which is invariably shirked argumentatively. It was your part to meet the “tenet” with proof that religious communions destitute of prelatic priesthood, &c., are members of the Church of Christ, especially as such a view you think “causes serious alarm.” This tenet is nothing more nor less than the doctrine of Apostolical succession, as the basis of a Catholic priesthood, and the very bone of contention between your Grace and “The Spottiswoode,” which you affect to speak of contemptuously, but without either reason or justice. Had your Grace’s crotchet been a sound one, we might expect to have heard of the existence of some non-sacerdotal communities called Churches of Christ, before that Babel of confusion, Protestantism, was built. None such are known to have existed. Though your Grace may despise a priesthood, yet is it not generally despised even where it has no existence, nor a succession either. Why, the Presbyterian Establishment constantly keeps up a succession in its ministers; it allows not lay elders to ordain, but ministers only; and the only difference between their succession and that of the Scottish Church is that of antiquity. Presbyterian succession mounts no higher up than the close of the sixteenth century,—the other to the age of the apostles—and this makes all the difference in the world. “Admit the sacerdotal theory of the nature and authority of ‘the Church,’ and we admit that from which the whole system of Romanism has been a natural and gradual development.” (P. 271.) We admit nothing of the sort, we deny it in toto. The Roman theory, as propounded by the Roman legates at Trent, was, that the Episcopate is *de jure ponteficio*. The Church theory is, that it is *de jure divino*. The Church then puts the whole episcopate upon a level, and esteems each diocese complete in itself, and

all bishops equal, without any reference whatever to the territorial extent of the diocese. The Roman theory is one of concentration, and would place the whole episcopate of the world in subjection to the See of Rome, and thus it robs all bishops of their apostolical independence. The Church theory lays the axe at the root of this usurpation, and restores to all bishops their just and canonical jurisdiction. Even Dr Wiseman has admitted that the Roman supremacy over the Churches of England was "an usurpation and uncanonical." I quote from memory, and have not the passage to refer to, but have no doubt of its accuracy. The Roman system is not then the natural development of the Church authority. Most Churchmen know how stoutly St Cyprian resisted the claim of appeals from Africa to the See of Rome, and upon the very ground that such appeals were expressly prohibited by a general council. But even granting your Grace's theory, the objection is altogether frivolous, and, as an argument against a priesthood, is wholly worthless. The priesthood is too impregnable a fortress to be beaten down by such light artillery as your Grace and Dr Arnold bring against it. Its venerable walls and bulwarks are too strong, too securely planted on the foundation of apostles and prophets, to yield so easily. A Church without a priesthood is one of the most fantastical inventions of any age of inventions. Why, as your Grace conceives, a priesthood "should rob all mankind of all security against the gradual and steady growth of error and corruption," is not for me to venture to explain. It is natural to suppose that an order of men educated in the doctrines of the Church is more likely to preserve the truth from corruption than any class of people devoted to secular pursuits. What can be more absurd than to see a man called from a whisky shop to discharge the duties of an elder by visiting the sick? Such an one I once asked in Glasgow to go and visit some sick persons suffering from typhus fever. The man declined to go, and said, "folk didna care for his visits." My answer was, how should they? Most likely that publican was quite as well qualified to discharge the duties of a lay elder as many others who hold the same office. What a miserable system is this,

which gives over the poor, and ignorant, and profligate to the chance, care, and instruction of men, the greater part of whose time is devoted to secular employments—to publicans, tradesmen, military or naval officers. Would a nobleman or man of property choose for a steward to manage his estates one who could neither read nor write, nor cast accounts? The natural tendency of your Grace's priestless theory is to a similar end as that of abandoning the care of property to an illiterate steward. We would really like to know what authority there is for your Grace's theory over and above that of Dr Arnold; an amiable man no doubt he was, and an excellent school-master; but only one man, and of this century too; and considering the mass of opposing evidence in favour of a priesthood coeval with Christianity itself, one would require a very concentrated essence of wisdom and learning to overthrow that order which has lasted so long. Your Grace may rest assured that the subject requires far more research, and a more intimate acquaintance with Holy Scripture in the original, than you have yet bestowed upon it. It won't fall to pieces before a few bold assertions maintained neither by argument nor proof, but with much presumption and dogmatism. And any Churchman can afford to smile at the lavish expenditure of such epithets as "usurping priests," bigots, &c. in your Essay. The Church has weathered many a stiffer gale, and will safely ride out the blast your Grace has sent forth against it. But it may be well to take heed, when you judge so freely other men's religion, that you make not shipwreck of your own faith. It is dangerous to play with religion, and to condemn any except upon good grounds. He must be a most profoundly learned man indeed, who, without the helps which the Catholic Church affords, could frame for himself a perfect creed out of Holy Scripture. It may well be questioned, without much fear, whether such an one exists, or could exist. The danger of your system, if a system you have, is setting up reason above faith. Christianity was not subjected to the reason of the world, but to its faith. Many argue now as if the books of the New Testament were published as modern works now are, sold in shops and people bought them, and so constructed their own creeds

according to their fancies. And if such was not God's scheme then, why should it be His now? He chose his Apostles, and appointed them to teach all men; and what was taught by one at Jerusalem, was by others taught at Antioch, Rome, or Corinth. That which they did teach was revealed to them by God, and that which was committed to writing was judged and determined upon by the united voice of the Church; and the canon of Scripture of the New Testament was not sanctioned by the priesthood till after the death of the several sacred writers. But the private judgment system militates against that decision, and upon this principle it was, that Luther had the temerity to reject the epistle of St James, which the Church had admitted into the canon of inspiration. It warred against his dogma of justification, and in the pride of his own intellect he rejected it. An order of teachers was appointed by our Lord. They were succeeded by others, who were also teachers for a long period of time before the Scriptures were arranged in their present form; and as those teachers were chiefly bishops, what era does your Grace fix upon for the abolition of the priesthood? It won't do to say that because such and such corruptions did arise in the Church, therefore the priesthood ought to be abolished. Suppose this were admitted as a good argument, that Romanism, with its corruptions, was "a natural development of the sacerdotal theory of the nature and authority of the Church," then it may also be admitted that Socinianism, Rationalism, and the countless forms of heresy which men call Protestantism, are the natural products of the non-sacerdotal theory. Be it granted that the sacerdotal theory has developed Mariolatry, saint and image and relic worship, with all the other usages peculiarly Roman; it must also be granted that heresy, and schism, and Geneva Antichristism, Neology, and the most open and avowed infidelity, and Atheism, and the Mormon blasphemy, are, each and all, developments of the non-sacerdotal theory. And if such be the natural developments and necessary results of these two jarring theories, it would be safer to prefer that which, with all its impurities and corruptions, has never departed from the faith once for all delivered to the saints, to the other which has terminated in the total rejection of Christianity.

There is, however, my Lord Duke, a safe passage between that Scylla and Charybdis, and this is one of the happy discoveries which the Churches of England and Scotland have made, and they who will in faith embark in their good ships, need fear neither the rock nor the whirlpool. The chart of the track to the heavenly Ararat is plainly laid down in the Prayer Book common to both. Should any of the governors of the ship incline to ingulph them in the Charybdis of Protestantism, or break them on the Scylla of Romanism, the patent chart of the Prayer Book can point both dangers out. This is a safer and more wholesome guide, than what are called "the great principles of the Reformation,"—a short compendium of words, but a wide and chartless ocean full of many dangers. "But," say our Protestant friends, "the Bible is the religion of Protestants!" Is it indeed? One fragment of the Bible, no doubt, is a pet bit of one sect, another of another, and so on. Each mouth of the many-headed has its own peculiar delicacy, and eschew the others as non-essential to its existence. What a curious assembly a Protestant Synod would be, packed with an equal quota of ministers from every existing denomination. What a logomachy, what contention of words there would be, if not of more deadly weapons, as each Gospel verity was tossed into the cage. The blessed Bible would be torn into shreds and patches, and the sacred truths of inspiration be hooted out of the Synod. The roaring, howling, and hooting of a menagerie at feeding time, would be music to the frantic ravings of a Protestant convocation. What a scene for angels to weep over, and for Satan to glory in, as the grand climax of his unhallowed work of schism. Suppose some ingenious artist conceived the idea of a Protestant tartan in which each denomination should be represented by its own particular colour, his inventive powers would sorely be puzzled to find variety enough. Bold would be the man, stern and unflinching too, who would venture to marshal a host of private judgment denominations, and to command them also. Few, save such as Napoleon, or Cromwell, or Hildebrand, would be equal to the task.

Upon no principle, but that of invincible ignorance, or judicial blindness, is it possible to account for the favour which such a

thing as Protestantism meets with. Its absurdity and entire discordance with Scripture are manifest to any, even of a weak capacity, provided it be not clouded with prejudice. As for that series of revolutions which commenced with Knox and his rabble crew, one must be sore distraught at this time of day to call it a Reformation. It is a foul profanation of a word so holy. And what audacity to assert that the principles of the first or Knoxian revolution are maintained by the Presbyterian Establishment,—to use your Grace's own emphatic expression, "it is not true." The system of Knox was, without all question, prelatie in form, but not in spiritual life. "Superintendents shall have their own special kirks, besides the common charge of others," so says the first Book of Discipline; "in their visitation they shall not only preach, but also examine the doctrine, life, diligence, and behaviour of the ministers, readers, elders, and deacons." (Art. viii.) There is no "audacity of quibble," as your Grace says, in calling Superintendency, Episcopacy. Were not they to superintend, or oversee, or episcopate a district or diocese, over and above their own particular kirks? Common sense tells one that superintendents or overseers of public works, or a farm, are expressly appointed to see that men under them do their duty or work, and what does Episcopacy mean but this?

Your Grace must be sadly blinded by Anti-Episcopacy prejudice, thus to charge with a quibble the learned editor of Bishop Sage. The form of Church government which Knox set up was Episcopal, and nothing else but Episcopal, though utterly devoid of spiritual life. The doctrine, too, of Knox respecting orders has been altogether subverted by the Westminster Assembly, which says in its Confession (chap. xxvii.), that neither of the sacraments "may be dispensed by any, but by a minister of the word, lawfully ordained." And in the form of Church government under the head "Doctrine of Ordination." It is ordained "no man ought to take upon him the office of a minister of the word, without a lawful calling. *Ordination is always to be continued in the Church.* Ordination is the solemn setting apart of a person to some public Church office. Every minister of the word is to be ordained by imposition of hands

and prayer, and with fasting, by those preaching presbyters to whom it doth belong." On the other hand, the first Book of Discipline thus describes the lawful ordination of ministers: "No man should enter in the ministry, without a lawful vocation. The lawful vocation standeth in the election of the people, examination of the ministry, and admission of them both." Other ceremonies, except fasting and prayer, *such as laying on of hands, we judge not necessary in the institution of the ministry.*" (Art. iv.) Thus the Westminster Assembly judged that to be lawful which Knox judged not lawful,—that necessary which he declared unnecessary; and, in the face of these antagonistic schemes, we are forsooth told that modern Presbyterianism, by Act of Parliament established, is that self same system of Superintendency which Knox set up. This is, indeed, the perfection of audacity, and the most shameless effrontery. It deserves to be called by a worse name than quibble.

John Knox is lauded and bespattered with praise as the father of the Scottish Reformation, and founder of its kirk, and it is known all the while that the baseless fabric he set up is a shapeless ruin; and the severest censure against his system is recorded in the existence of the present Establishment. Does a son exhibit his love and affection for a father's memory by rooting up every tree he planted, and by pulling down and razing to the ground the very monument he erected to perpetuate his memory? Presbyterians thus not only dishonour their father but repudiate the parentage. To be consistent, he who holds the theory of a priestless Church, and maintains the doctrine of Knox's system, should ask a butler, a groom, or layman of any kind to baptize his child, if he will not himself sprinkle it with water. A greater mockery or a greater insult cannot be offered to any man or any order of men, than first to ungown them and then hold them up to the world's scorn as the mere puppets to perform certain rites which they themselves are equally qualified to do. A gentleman, clothed in black, and distinguished by the title of a reverend minister, is summoned by some titled or wealthy individual to baptize an infant; he puts himself to expense and inconvenience, and undertakes a

journey of considerable length. He is ushered into the presence of an assembly of persons of distinction, and there he performs the act of sprinkling a few drops of water on the child's face, giving it a name at the same time. If the child's parent esteemed the performer of this ceremony no priest, and a mere layman like himself, it is evident that he has wantonly and insultingly employed him in discharging a duty which he or his wife, nurse, attendant, or friend could have performed; and if it be so with the Baptismal Sacrament, it is the same with the other Sacrament of the Supper of the Lord. "If the lawful vocation standeth in the election of the people" only, surely the electors are competent to perform those ministerial acts which are delegated to the elected? How can persons disqualified to minister sacraments impart to others a power which they themselves do not possess? This is an opinion utterly disclaimed by the Westminster Commission. It denies that the Sacraments may be dispensed by any but by a minister of the Word lawfully ordained; and that ordination it pronounces to be lawful which hath been performed by the laying on of hands of the presbyters to whom it doth belong. And the perpetuity of ordination it has declared, by asserting, "Ordination is always to be continued in the Church." The doctrine of succession of the Christian ministry is clearly, manifestly, and without all doubt, a doctrine of the Westminster Confession of Faith, by which every minister of the Scottish Presbyterian Establishment is bound. If he denies the doctrine of succession, as a Popish invention, he is either guilty of great want of principle, in abiding in an establishment which holds this doctrine, and without "quibble" states it, or he is chargeable with a wilful misrepresentation.

The expression "always to be continued in the Church," is one of great force and stringency, and is applicable, retrospectively, up to a certain given date, as well, prospectively, to the end of the Church on earth. From what point is this period designated by "always" supposed to start? If it be answered, 1649, two centuries ago, then that date must be assumed to be, according to Presbyterian chronology, the commencement of the Christian era. If this be de-

nied, then, upon the evidence of the Westminster Confession, and the rule which it lays down whereby to test the Christian ministry—the succession of all Presbyterian ministers is null and void. Either it is discordant with its own standard of faith and Church government, or its chronology jars with that of all Christendom. If the Westminster Confession is to be upheld in its legal and ecclesiastical integrity, then, and in this case, all the preceding years of the Reformation are a blank, or the Westminster Assembly acknowledge no men for ministers save the Spottiswoode dynasty of bishops and priests, because they were the only parties in Scotland who did confess the necessity of continual ordination, and that ordination had always continued, and was always to continue in the Church. Presbyterian ministers have most decidedly no alternative but either to obtain the repeal of the Westminster Confession, or to seek for and obtain ordination at the hands of the Scottish Bishops. Their present position is manifestly anomalous. They are, by their own rule, cut off from the fountain of ordination, and at the same time they are made to profess and believe ministerial succession to be essential to their being as a Church, and right to administer its sacraments. It is devoutly to be wished that ministers of the Establishment would calmly consider their unhappy position. I doubt not, my Lord Duke, that this great and vital question is most providentially opened by your Grace. It is none of the least remarkable features of the age in which we live, that the question of Apostolical succession has been so prominently forced upon the minds of all men. It was aroused in England first, by the encroachments of the civil powers on the rights and prerogatives of the ecclesiastical. It was also aroused in Scotland ten years ago, in the “Book of the Universal Kirk,” and secondly, in 1841, in the “Truth with Boldness;” and now your Grace has roused it, perhaps not soon to be hushed. And it may, ere long, be aroused throughout Western Christendom, by that wonderful event which has hurled from his throne that potential Sovereign who, in his twofold capacity of king and bishop, has for eight centuries lorded it over the household of Faith. The Sovereign Pontiff, so called, fled from his capital; it yet remains to be seen

whether he will regain his abandoned throne. Should he fail to resume his seat in Rome, save as bishop only, the doctrine of Apostolical succession, nearly lost sight of in that of the Pontifical succession, will in all probability be revived. It would be rash and presumptuous to pretend to speak prophetically on such a subject; but it is not beyond the province of an humble individual to express his conviction, that the question which of late years has been so singularly thrust upon public notice is destined for the accomplishment of some great design. This appears the more probable from the startling opposition which it has received—an opposition totally unwarranted by the nature of the case. Every sect has had some beginning, and has always perpetuated an order of ministers by one form or other. A B and C, for example, in 1649 laid hands upon and ordained D E and F; they in turn ordained G H I, and so on: and what is this but perpetuating a succession? We have only to dare to carry this succession up to a higher period, and call it apostolical, because the then A B and C happened to be Peter, James, and John, Apostles of our Lord, and immediately a clamour is raised, and people are called Papists or Puseyites. It is an unreasonable outcry. Why a succession derived from Peter, James, and John, in the year A.D. 49, is to originate bigotry, intolerance, superstition, more than one derived from Alexander Henderson, Robert Douglas, Samuel Rutherford, and George Gillespie, in A.D. 1649, is hard to explain. A little more common sense, and a little less prejudice, would soon show the absurdity of much of the clamour raised against a question so simple as that of the Apostolical succession.

Beyond all manner of doubt, the doctrine of Apostolical succession is broadly laid down in the Westminster form of Church government. There the doctrine is clearly stated, whoever they be who may claim it. And in that doctrine must consequently be condemned the contrary doctrine of Knox and his contemporaries. And considering this new ingredient in the faith of the present Establishment, 1649 is to be reckoned as the origin of its system.

When, my Lord Duke, we cast a retrospective glance at the Apostolic Church of Scotland, which was disestablished at

the Revolution of 1688, and at the Presbyterian polity which the Prince of Orange established as the religious system of the country, the marked feature in the character of the former is its tendency to unity and to a sounder tone of theology; that of the latter, to disruption and a more rationalistic creed. St Paul teaches us that "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word: that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." (Eph. v.) This was the process which the Scottish Church underwent in her affliction. Chastened she was, but not forsaken. This life which she derived from Christ, the Head of the Church, and the Saviour of the body, enabled her to make those advances to a more perfect and more catholic state by which she is now distinguished. Viewed outwardly, it presents many painful marks of infirmities common to human weakness. Frequent jarrings and controversies disturbed the peace of the Church. Yet, notwithstanding, an under current of life was always going on, which nothing was able to stay. The Spirit of the Holy God, whose tabernacle is the militant as well as triumphant Church, never ceased to dwell in the scathed member in Scotland. He was ever sanctifying and cleansing it with water, by the Word. It was His work, not that of the outward body, which contained the Spirit. It was He, walking amid the golden candlesticks, who regulated the light, and preserved it alive. It was His overruling superintendency which aided the bishops, in spite of all their weaknesses and infirmities, in carrying His Church through many troubles. It was God who, of His infinite mercy and goodness, accomplished all that was done. Pressed down by poverty, and celebrating divine worship and ministering the Sacraments of the Church secretly, for fear of their persecutors, watched by informers, and pursued from place to place, yet the bishops and clergy were never forsaken. God cared for them, and saved them from utter destruction. There was that within them, that inner spiritual life, which no power of man was able to quench, or even to crush. It raised the body up again as soon as any

temporary pressure was removed. The holy Scottish Church is a living miracle, and a standing witness of Omnipotent power. The seal of Heaven is upon it, and shall remain so long as it continues faithful, and preserves the precious gifts which God hath bestowed, especially that Liturgy, precious for His sake who enabled His servants to appoint it for the service of the altar, and, consequently, precious for the testimony it bore to truth. Behold, then, in the past and present fortunes of the Church of Christ in Scotland an answer to your theories. Look also at the favoured child of the Revolution, Presbyterianism, which rabbled itself into an Act of Parliament Establishment. It is now 160 years since the Revolution; and by reference to Oliver and Boyd's Edinburgh Almanac for 1849, I find that the list of ministers of that Establishment occupies twenty-five pages, while that of six of the largest Dissenting communities fills thirty-one pages. There are, besides, other denominations of Dissenters whose ministers are not recorded. What a falling off is here, and what a testimony does it give of the rottenness of that system which neither State patronage nor endowment are sufficient to prevent from falling into schism! So much for the working of an unpriestly system.

It was with no small degree of interest that I read an account last autumn of a most notable and praiseworthy act of intrusion by the Lord Bishop of the Isles into the ancient nursery of the faith, Iona. It was most refreshing to read of the descent of his Lordship, with a train of priests and laymen, upon that long-neglected island, and of the gracious reception their spiritual father met with from his erring children. May that mission be succeeded by a permanent restoration of the Catholic Faith in that holy island, from which in ancient times so many missionaries proceeded to evangelize the heathen! Such an event as that leads us to hope for many similar evangelical efforts from one who seems to understand, and is anxious to discharge, the apostolical duties of his office. And judging from the tone of your Grace's Essay, and the high place which is therein given to liberty of conscience and the right of private judgment, your Grace cannot withhold from my Lord of the Isles that meed

of praise which is due to him for thus conscientiously endeavouring to propagate the Faith committed to his care. The right of private judgment and liberty of conscience, while they debar all coercion, at the same time afford the fullest permission and the freest scope to the Holy Apostolic Church of Scotland, as St Jude the apostle exhorts "earnestly to contend for the faith once for all delivered to the saints," to go forth animated with an holy zeal, and in perfect dependence upon Divine assistance, "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."—(*Ordination of Priests*.) "That they be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same."—(*Consecration of Bishops*.) With such a vow made by bishops and priests at ordination, and with "I am ready, the Lord being my helper," the Scottish Clergy cannot refrain from endeavouring to persuade the people to return into the bosom of the Church. It would be as ridiculous to talk of compulsion, as it is unchristian to employ it. Nor would it be right even to subject the faith to rejection. If new wine be put into old bottles, it will burst the bottles, and the wine will be spilled. The Church, therefore, must use her liberty with prudence and discretion, well knowing how great the danger is to them who refuse to hear the Church, or who reject the truth which she teaches.

It is wisely ordered that in this present time men's minds are directed, in the first instance, as well by your Grace's Essay as by other works, to the examination of Presbytery's claim to be a Church. This is exactly the plan laid down by St John: "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." (John iv.) This Divine rule is that which it is our duty to follow. Thus the ancient Church was very jealous about the credentials of the priesthood. Tertullian, speaking of heretics, says,—“Let them show us the original of their Churches, and give us a catalogue of their

Bishops in an exact succession from first to last, whereby it may appear that their first bishop had either some apostle, or some apostolical man, living in the time of the apostles, for his author or immediate predecessor. For thus it is Apostolical Churches make their reckoning Churches exhibit their first Bishops ordained by the Apostles, by whom the Apostolical seed was propagated and conveyed to others." (*Tertull. de Præscrip.* b. 32.) The reason for all this care is obvious. It was in order to obtain some security against false doctrine, that they tried the spirits. This is one object of your Grace's Essay. You prove beyond doubt that the priestly idea is wholly wanting in Presbytery, and you admit its presence in Scottish Prelacy; and thus far we are thankful for the evidence. Your opinion of the blessedness of the absence of the priestly idea is quite another thing, of no importance whatever in itself. It has its origin in the frivolity of German Rationalism. It is valuable as an evidence of what great shipwreck is made of the faith by them who have no share in the Apostolic succession. Where the Apostolical succession does not exist, the faith cannot long abide in all purity. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." (St John xv.) This is the true secret of all departures from the faith. Spiritual life ceases upon separation from the Body or Church of Christ. It is not pretended that the presence of that spiritual life promised through union with the Church, is an infallible preservative from corruption or error; far from it. Nor is it maintained that all they who are unhappily severed from the Church are certain to run into the extremes of error and sin. Many are heretics from ignorance, and not wilfully. The truth, it may be, has not been clearly propounded to them, or has never been offered to them at all. The case is different with those who, like the Pharisees of old, are inflated with an exalted opinion of their own wisdom and intellectual acquirements, and who, being too proud to learn, presume to teach. Such persons, whether within or without the Church, unless they be converted and become as little children, artless and docile, will never learn the truth. It will rebound from their hearts, like a ball from a pavement.

There are, without doubt, many excellent and amiable men who are ministers of the Establishment and of other denominations of a pure and Christian spirit, dissenters not in heart and will, but from certain accidents over which they have no control—men who are fully persuaded of the priestly character of their office, and will repel with indignation the unpriestly idea of the Christian ministry advocated by your Grace—men who have no doubt of the efficacy of the sacraments administered by them, and who would not be so profane as to say with your Grace that “to expect spiritual blessings from the efficacy of a rite is perilous enough.” (P. 275.) Perilous it is in the highest degree to deny spiritual blessings from the efficacy of a rite. Has it come to this, my Lord Duke, that you presume to rob the very rites which Christ our Saviour has ordained, of spiritual blessings? But this is a subject too sacred to be further enlarged upon now.

Not alone in the Apostolic succession of the Scottish Church do we recognise its claim to our love and obedience. The very bitterness with which the Church is assailed by your Grace, as well as by others, renders it more deserving of our affection, because the greater the degree of truth which a religious body possesses, the more likely is it to be slandered and hated. It is easy to perceive that the Churches of England and Scotland are more hated by Dissenters, Established as well as Voluntary, than the Church of Rome itself. These Churches have gifts and graces divested of Rome’s errors, which they have not. Prelacy is a Mordecai in your Grace’s path. You cannot convict it of error, you cannot demonstrate by argument the fallacy of its sacerdotal claims, and being unable to hang it up, you try to sneer it down, but you cannot prevail. Prelacy is too strong even for a Duke to dethrone.

Before concluding, let me merely notice one or two other mistakes in your Essay. You make a Churchman say “it was not schismatical in us to leave Rome.” (P. 281.) This remark may be answered simply by saying, that as the Church of England was not in Rome, it could not therefore leave it. The Church of England rejected the Bishop of Rome’s supremacy. The King forbade the payment of annates and Peter’s pence,

and prohibited appeals to the Court of Rome which it was uncanonical to make; and the result was, Rome withdrew from communion with England, and afterwards excommunicated the whole English people. All the people in England owe a dutiful obedience to their Bishops, by the law of God as well as by the canons of the Universal Church, and it is schismatical to forsake communion with, and join any antagonistic society, whatever its name may be. Again, your Grace tells us, you have heard it said, "English Reformers did not leave the Church, they only cast off its pollutions." (P. 280.) This saying, which is perfectly true, your Grace sets off with the intention of disputing and disproving, but instead of grappling with it manfully, and proving its historical inaccuracy, you ramble away from the subject, and favour us with a dialogue and a quotation from M. Guizot, which is, after all, only his opinion as to a fact not of much importance. Moreover, you allude to certain notions of Cranmer, also opinions, and of equal value with that of M. Guizot. And even supposing their opinions are entitled to respect in general, they do in no wise affect the case in point; they make nothing in your favour. The fact remains as strong as ever that the English Reformers did not leave the Church. The clergy before the Reformation were bishops, priests, and deacons of the English Church, *de facto* and *de jure*. They did not resign their cures, nor were rabbled out at, or after, the Reformation. How, then, could they be said to leave the Church? It is most absurd to say they did. The crowning assertion of all, however, is, "the Monarch made, unmade, degraded bishops." (P. 285.) Really, my Lord Duke, this is the most marvellous assertion in your whole Essay. Henry VIII. make bishops!!! What wag imposed this fable upon your Grace? Why, it is more wonderful even than that of the nag's head consecration. Your Grace confounds institution with ordination. But even granting that Cranmer held some strange notions on the subject of institution, as he was not gifted with infallibility, they were not necessarily right because he thought them so. Is a poor lunatic a king because he thinks so; or a man no longer a man because he fancies himself a tea-pot? Let me recommend your Grace to read Palmer on

the Church, a work of great learning, which will much enlighten you on "the Church," that great subject which you don't quite understand.

It would have been a waste of time to combat your Grace's objections to Prelacy and priesthood in form; they are so Tulchanish that one might as well tilt at a genuine Tulchan, as gravely attempt to refute a series of assertions remarkable only for the most ridiculous dogmatism and a feeble imitation of Vatican infallibility. They may pass current, perhaps, in the Ultramontane saloons of Inverary, and elicit the plaudits of those whose joy, as well as interest it is, to dedicate their time to Duke worship. They may evoke from a chorus of bagpipes, and a crash of Cremonas, a glorious accompaniment to the unbought praises of Celtic bards. They may awaken in the hills a deep rolling echo to the ducal blast against priests, priestcraft, bigots, and ministers of every denomination. Scottish Prelacy will soar upwards and onwards nevertheless, unruffled in temper, and not discouraged in heart. Prelacy trembles not, nor quails for all this din. There is a very sensible Scotch proverb which says, "Keep your breath to cool your porridge:" let me commend it to your Grace. You may rest assured that it will take a louder blast than aught you can blow to do it any mischief. This confidence is not grounded solely upon the success of human agency actually in existence. There is no excess of zeal on the part of either clergy or laity in general; no extraordinary efforts made to reclaim wanderers from the fold. Popular preaching, whether in Church, or without in the streets and lanes of cities and towns, similar to the efforts of St Germanus to reclaim England from the Pelagian heresy, or any similarly unusual marks of evangelical energy, do not distinguish the Scottish Church. The world sees her only as a quiet respectable communion—as a body seeking peace with all men, and fearful of attracting public notice by any open display of her doctrine—not aggressive, but ready and able to meet any arrogant and presumptuous attack either from commoner or peer. On the contrary, when upon extraordinary occasions an explicit enunciation of catholic doctrine of a controversial character is made, it is not unfrequently accom-

panied by so many qualifications and caveats against offending Dissenters, that the force of her dogmatic teaching has been greatly weakened. If truth be not dogmatically declared, it may as well be unspoken; for in this case many suppose it not essential to be believed. And if not essential, why should people be obliged to listen to matters of indifference in the public teaching of the ambassadors of Christ? There is nothing, therefore, humanly speaking, in the present activity of the members of the Church, on which any superlative confidence may be built; nothing to create an excessive panic in Covenanting breasts, or to cause a gathering of Presbyterian clans for a second massacre of Glencoe. The Christian Church don't "rabble," whatever "the Christian people" may do. As the bishops have no lands now, of course devout reformers will think them not such terrible "usurping priests" as rich bishops were. Desultory efforts, no doubt, appear here and there, which indicate that the body is turning in bed, and beginning to awaken and rise up; a hand is stretched out, or a foot moves, but the entire body is not seen wide awake, fully roused from slumber, and about to start into active life. Here a new altar is built and dedicated, there an old one is repaired: these are signs encouraging enough in their way, and furnish food for a pleasant gossip upon the progress of "Church principles."

The thoughtful Churchman rivets his attention upon the "inner life" given at St Peter's, Westminster, in 1661, to four natives of Scotland, and by them conveyed to reanimate the morbid limbs of their countrymen. The thoughtful Churchman does not, with your Grace, find "it difficult to say what may have been the hidden effects of this consecration" of 1661. He sees the hidden effects through the long and dreary period from the Revolution of 1688, till the repeal of the penal statutes at the close of the last century. He doubts not, that to that life alone, which, as it came from God, and is in God, and through His power and might in every member of His body, is to be ascribed the existence and the action of His Church. That inner life, my Lord Duke, will move when, where, and how He pleases, because His it is. The sap, quickened by the genial heat of spring, circulates upwards, and forces the dormant

buds into life, and they expand into leaf and blossom. It is from an internal, not external, influence that this change from death to life is effected. If there be no sap in the root and trunk of the tree, the sun may shine and the showers may fall upon every branch and bud, yet they open not nor shoot out. The inner life, when God wills it, issues forth from the head, and flows into this or that branch, a twig and bud of His true vine, and it bursts into life and bears its fruit according to His will. He raises a storm and tempest, and he scatters before the blast the unfruitful, decaying, or rotten branches, some into heresy, some into recklessness of unclean living. This inner life is given through the Holy Sacraments ministered by priests of Apostolic orders.

By the infidel and rationalistic scheme which your Grace seems to advocate, God is robbed of His power. Human intellect, by some undefined mode acquired, grasps the truth, works out the faith, and independent of Divine influence and agency performs all manner of good works. Wretched system, which renders itself absurd and ridiculous by its vain groping in the dark after truth, and catching various phantoms of error. It is, indeed, a game at blind-man's-buff, played by grown up children of all denominations of Protestants. The whole truth always eludes them, though in the scramble one may clutch one ray of it, another another; and each is so pleased with his captured toy, that he makes it his idol, and worships none other. This is the idolatry of Protestantism: it is the captive of his spear and bow, and he shouts over it his *Io Pæan*—by mine own power, by mine own right, by mine own wisdom have I acquired this knowledge. Priests and ministers of God are needless incumbrances in his system.

Every man is his own priest. He is infallible, and has no need that any should teach him; he cannot err from the truth, cannot corrupt it, though he be a priest. That man who is called a priest of the Church, is sure to corrupt the truth, because he is a priest ordained of God, not by man elected. This, my Lord Duke, is the Will-with-the-wisp, the flickering, uncatchable light you would have us to run after. Preach this doctrine to the semi-heathen populace of our crowded towns, what will

they make of it? Denounce priestcraft, tell them each man is his own Priest, Prophet, Evangelist, or Apostle, will he forthwith commence a personal reformation? Such folly requires no answer save a look of scorn and a sneer of contempt. A calf's hide stuffed with straw is a sorry target to shoot at. Your Grace ushers in Dr Arnold as the grand propounder of your theory. One Doctor *versus* all Christendom is not likely to lead us all right. "If he had been allowed to have his earnest wish fulfilled—if he had been permitted to take part in 'THAT GREAT WORK,' a revival of the true Commonwealth of the Church." (P. 292.) He was not permitted, and it may safely be concluded he was not willed, to do so. Had Dr Arnold been a prophet raised up to upset the all-prevailing doctrine in the Church touching the priesthood, he would have been allowed to accomplish his work. Has your Grace inherited the prophet's mantle, and become a joint of the tail Arnoldite to propagate his opinions? How strange is the inconsistency of man! After eighteen hundred years since the foundation of the Christian Church, a Doctor of the English Church writes a book which contains certain opinions opposed to the idea of a priesthood in the Church; he presents the world with no credentials for his authority to condemn a system coeval with the faith itself: the theory is an Arnoldism, nothing more, and it comes from one priest. Your Grace rejects the priestly system which comes to us commended by all priests, and you accept and highly praise the unpriestly system commended by one priest. You repudiate priestcraft, and at the same time present yourself before the public as an author caught by the craft of one priest. The descendant of Gillespie Grumach, it becomes not to be a lacquey in heresy. The McCallammore should be an heresiarch, not the humble antechamber hanger-on of a Sassenach schoolmaster, and the victim of his private judgment; but a very chieftain of heretics, a *Pontifex Maximus* of the Celts, a supreme patriarch of Argyll, whose private judgment shall become the public judgment, and whose conscience shall be the director and the guide of every conscience of the Sept. It becomes not the descendant of the great Marquis, whose profession was religion, whose occupation

was rebellion, and whose traffic was in the blood of his Sovereign, to vibrate like a pendulum between Arnoldism and Candlishism. The M'Callamore should be nothing little, no henchman, but a chief of chiefs, and his creed Argyllism, to give the world assurance of his private judgment, and that he knows how to use it too. Any hewer of wood and drawer of water may pull systems down, but not every one can build a temple up. Private judgment is the theory of your Grace; the practice imitation of more cunning system makers. There are not many original thinkers in the world, but always abundance of novelty lovers, eager to be attracted by some new and startling theory, and ever willing to follow blindfold in the wake of some shallow but ingenious special pleader.

There is no theory so thoroughly groundless as that of private judgment. There is no warrant for it in Holy Scripture, for nothing is more dogmatic than the doctrines it contains. It is also contrary to experience. The very existence of societies combined together under their several leaders, is the best evidence that can be given to the contrary. These societies have not arisen from the unanimous and simultaneous conviction arrived at by a given number of people, each one separately by himself, of the truthfulness of certain interpretations of Holy Scripture. Each society has originated with the individual who has drawn up a dogma which he preaches to others, and makes converts to it among people who are incapable of demonstrating its fallaciousness, or who are persuaded by specious arguments to adopt it. Thus the heresy prospers, and the children of them all who have adopted it are from infancy trained in the belief in it. They receive it from their parents at an age when they are both incapable of examining its merits, and naturally indisposed to question what their parents teach them. Private judgment is altogether subversive of sectarian combination. And sectarian combination is also from the nature of the thing intolerant of opposition. No man who has by some private interpretation of Scripture originated a heresy, will ever admit that that interpretation is erroneous, and in spite of all his professions to the contrary, he is not at liberty to allow the correctness of inter-

pretations utterly at variance with his own. He must be, he cannot fail to be, intolerant and a bigot to his own opinion, unless he will candidly allow that he has wittingly given a false interpretation to Scripture. The very fact that a man adopts as truths certain Scriptural dogmata, proves that he has discovered the pure gold, and that all others are base metals. His system is his El Dorada—his ecclesiastical California. Why does the Baptist deny baptism to infants? Because he believes adult baptism only is permitted by Scripture, and thus he condemns all others who controvert his opinion and act in opposition to it. No sect can be tolerant. The very act of his separation is an unmistakable condemnation of all others. The Westminster Confession of Faith, Chap. XX., of “Christian Liberty, and Liberty of Conscience,” after defining “Christian liberty, which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life,” Sec. III. goes on to say, “And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but materially to uphold and preserve one another,” *they who upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices as are contrary to the light of nature, or to the known principles of Christianity, (who is to judge?) whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either, in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censures of the Church, and by the powers of the civil magistrate.*”—Chap. XX., Sec. IV.

The Westminster Confession not only denies toleration to those who differ from its dogmata, but enjoins persecution by the civil Magistrate. In Chap. XX. “Of the Church,” it is asserted, “that there is no ordinary possibility of salvation

out of" what it calls "the Church, which professes the true religion." As the Establishment of Scotland is fettered to that Confession, it must either deny the possibility of salvation to all members of the Apostolic Church of Scotland, lay and clerical, or it must admit that they profess the true religion, which, as it is essentially and fundamentally opposed to their own the Presbyterian Establishment must in this case profess a false religion. Presbyterian ministers had better beware how they venture to charge the Church of Scotland with bigotry, or denying salvation to any who do not belong to the Church, seeing that this is exactly the Westminster doctrine, and that recusancy ought to be punished by the civil magistrate. There does not exist one Article or Canon of the Scottish Church which enjoins persecution to any who differ from it, as the Westminster Confession of Faith does. There are not wanting some Presbyterian ministers, who, presuming upon Church-people's ignorance of the Westminster Confession, try to persuade them of the intolerant and persecuting spirit of their own Church, and of the tolerant and quiet spirit of Presbytery. These passages were cited in proof of the proposition, that liberty of conscience and the right of private judgment are mere phantoms, mere handles for a good deal of bluster, and nothing else. And Arnoldism, as expounded by your Grace, is of the same nature. Your Grace tolerates no opposition to Presbytery, and dogmatically denies to any one the right to prefer Prelacy. Whoever does so is a bigot. Be it so, and no matter if it is. The Holy Apostolic Scottish Church must ever hold itself deeply indebted to your Grace for the clear and unanswerable vindication of Presbytery from the imputation of possessing a priestly character, "that the very root—the essential principle—on which the priestly idea of the Christian ministry depend, was wholly wanting in their system." (P. 35.) The Church is equally indebted to your Grace for the admission that this idea is with her. Let the people of Scotland now judge whether they will have the holy sacraments of the Church of Christ ministered to themselves and to their children by men who, by your own admission, are ministers of Christ, and stewards of the mysteries of

God; or by men who, as your Grace proves, are deficient in the essential principle of the Christian ministry—who, in fact, are, according to your Grace's argument, no more ministers of Christ than nurses, surgeons, or mechanics. Let the people of Scotland also beware how they prefer sacraments thus ministered, to those ministered by the ministers of the Church.

Should any one affirm, that I have unchurched the Presbyterian Establishment, and all who have dissented from communion with it, I do here solemnly repel the charge. It is not in my power either to make or unmake a Church. It is quite competent for me, and a legitimate exercise of my private judgment, to examine Presbytery as your Grace has done—to search its title-deeds, and to compare them with those which give to Prelacy a right to possess the name and authority of a Church of Christ. As there is but one Church, Holy Catholic and Apostolic, it is the imperative duty of every one who bears the name of Christian, to examine whether or not he is a member of that Church—"to try the spirits whether they are of God." And it is a duty now, as well as when St John wrote this exhortation, of any one who has tried the spirits, to point out the marks by which those spirits may be proved. As to the necessity for ordination, no dispute exists between Prelacy and Presbytery; neither is it disputed that ordination is always to be continued in the Church; or, in other words, that a ministerial succession is perpetually to be preserved. The question, then, to be discussed is a very simple one, wholly divested of bigotry, and intolerance, or priestly usurpation. Whether has Prelacy or Presbytery the better pedigree? This, my Lord Duke, is the simple question at issue. That of Scottish Prelacy is traceable up to 1662, when the succession was implanted from England; from that period upwards it may be traced, in the English Church, to the sixth century, when Augustine was consecrated in France, the first Archbishop of Canterbury, and so onwards to the age of the Apostles. The pedigree of Scottish Presbytery is wholly unknown. Knox and his companions totally rejected ordination, and from them no succession is derivable. The Westminster

Assembly acknowledged the essentiality of ordination by succession. They expressed their belief in it as a thing to be wished for. But the wish for a thing is no possession of it; and if we ask how did they obtain the wish, or did they ever obtain it?—we cannot extract an answer, but only that we are bigots for putting such troublesome and disagreeable questions. This may be all very true, but the difficulty remains unsolved, and we are as much in the dark as ever. No doubt it is very disgusting for a man whose title-deeds are not very authentic to be asked by impertinent antiquarians—Pray, sir, how did your father or grandfather come by his property? are your title-deeds without a flaw? Unquestionably, it is excessively disgusting, especially if he wishes to sell his estate. No less disgusting is it for a gentleman in black to be asked—Pray, sir, who ordained you and your predecessors, and the predecessors before them? what is the origin of your Church—what Apostle or Apostolical man founded it? Should the answer be, Don't ask impertinent questions: this may for a time stifle inquiry, but it won't satisfy the curious and inquisitive. What delights me and every Churchman is the full persuasion that your Grace's "Essay" will give an impetus to this inquisition. We can truly say, "Let the galled jade wince, our withers are unwrung." We court inquiry, and shirk no impertinent investigation. If our succession be defunct, let the coroner's inquest be held, and examination be made touching its death, time, and place, and mode. We declare it to be still alive: it lies with the adverse faction to lead proof to the contrary. We claim a right to the style and title of clergy of the Church of Scotland. If this right be disputed, upon the ground of non-possession of certain temporalities, let it be proved that a right founded upon such a title is not Erastian. Let it be proved that institution to certain manses and glebes and spiritual functions is synonymous with ordination. If a gentleman desires to practice as a physician, or to be elected surgeon for the poor of a parish, it is required of him that he produce a diploma. It may be inconvenient and officious, but I am not aware that the inquiry is called bigotry and the inquirers

bigots. But it may be so: it is hard to tell what may not be said in this march-of-intellect age.

This diploma sacerdotal, by virtue of which Presbytery claims permission to minister God's Word and Sacraments for the soul's health, is that which we desire to see produced; and we have as good right to insist upon its exhibition as people have to whom it belongs to elect a surgeon for the poor, that they may not be delivered over to the tender mercies of unskilful practitioners, and be killed instead of healed. We don't quibble about the name of bishop, or superintendent, or presbyter; but we demand the *quo warranto*, Do you minister? The attempt is always made to wrangle about names, and to blink the searching question of authority, the *jus divinum* which constitutes the difference between minister of God and minister of man. It is a fact that there is a kingdom of Christ upon earth; and it is equally a fact that there is upon earth a government of that kingdom. The Apostles were the ambassadors extraordinary of Christ, the Sovereign of that kingdom; their successors are ordinary ambassadors, perpetual residentaries, or *chargés d'affaires*, in the kingdom on earth. The commission given to the Apostles was not extraordinary, but ordinary, to make disciples, to baptize, and to teach. This commission was official. The extraordinary gifts bestowed upon certain twelve men were personal, not official gifts, because others possessed them besides the twelve. Were your Grace's theory a correct one, then the commission would have run thus: Let every one disciple himself, baptize, and teach himself. But this was not God's scheme, and not the Christian scheme. And if the Apostolic priesthood be overthrown, there is no authority for any other. Were it the Divine scheme that each should be his own discipler, baptizer, and teacher, then the appointment of any ministers whatsoever is a direct violation of the Divine scheme. The only way to escape from this crime would be to depose all who profess and call themselves ministers, and to engage school-masters; and this would be a cheap and economical plan, for not only might they be engaged upon a small salary, but landed proprietors would also be saved from the burden of building and repairing churches and manse. If any one thought baptism

worth having, he might baptize himself. Such is the logical conclusion to be drawn from your Grace's premises. As there does not exist any Divine authority for a Church without a Divinely-constituted priesthood, so where the priestless theory obtains, there does not exist any authority for any ministers whatsoever. One requires no microscope to discover the flaws in your Grace's theory, neither a large solar microscope which reveals to the eye huge aquatic monsters wallowing in the deep bosom of a drop of water, nor even a lens of the smallest magnifying power. It is the wildest, crudest crotchet that ever could have invaded a human brain. It is the only one, however, on which Presbytery can stand. Your Grace has discovered that Presbytery has no priesthood—none whatever; that it is erected upon a priestless foundation; and though, for respectability's sake, it acknowledged the sentiment at Westminster, yet it is all a sham. Your Grace, therefore, in order to give some colour for the existence of such an anomaly, and to be its apologist, has most gallantly and chivalrously assailed the priestly idea; assailed it indeed, but not vanquished it. And there poor Presbytery hangs, like the baseless fabric of a vision; your Grace has cut its cables, and severed it from its anchor, and there it floats away, a spectacle of wonder for men and angels, driving before the storm with its non-commissioned pilots on board. Never was Presbytery in more miserable plight.

There can be little doubt that these remarks upon Presbytery, which your Grace's Essay has elicited, will receive in many quarters the usual epithet of illiberal. But Presbytery is a public institution, and we have a right to examine on what grounds its pretensions to be a Church of Christ are founded; we have a right to test it by Scripture, by antiquity, and by its own standard of faith, the Confession of Westminster. In all of these, Westminster not accepted, the doctrine of Apostolic succession is set forth and maintained. Nevertheless, Presbytery cannot produce any records of its succession. Its charter-room may contain parchments and Parliament acts, but no titles for Holy Orders, nor ancient seals of Bishops of the old Scottish Church. Without those titles and that ordi-

nation which the Church has always reckoned indispensable for the ministration of the Word and Sacraments, Presbytery cannot have the slightest right to rank itself as a branch of that great corporation called the Church Catholic. Presbytery has revolted from that society, and has established its independence. It might as well be argued that the United States of America, once subject to the British Crown, but which revolted and established their political independence, are now part and parcel of the British dominions. Where is the difference? Presbytery has instituted a new order of government quite distinct from that which always existed in Scotland and throughout all Christendom; moreover, it has set up novel articles of faith in opposition to a decree of the General Council of Ephesus, which is binding upon all Churches; and it has rejected the Nicene and Athanasian Creeds received throughout the whole Church of Christ. It may be argued Presbytery had a perfect liberty thus to innovate. Quite so; and having done so, it cannot with any sort of decency pretend to be a part of that body whose order, faith, and decrees it has set at defiance. Presbytery cannot be in the Church and out of the Church at one and the same time. It must be either in or out. Is it possible for a man to be both a member and no member of Presbytery at the same time? Certainly he must either be a Presbyterian or no Presbyterian—one thing or the other. Of course, it will immediately be said, You deny salvation to Presbyterians. To this it is answered, Salvation is not here a matter of controversy, nor possible for us to judge and decide upon. But the fact of membership with that visible corporation, called the Church Catholic, is quite open to investigation, and it is competent to form a conclusion upon it, because the Church has its written law as well as secular corporations have, and therefore a decision may be arrived at.

The decrees of the General Councils were received in Scotland, and formed part of the law of the land; and so far as I can make out, have never been repealed, and in this case are still of legal force in Scotland, as they are in England to this day. The Scottish Parliaments annulled the Pope's supremacy and authority, and Canons; and England has done the

same. But the acts of General Councils are quite distinct from the provincial Canons and decrees of the Court of Rome.

This is a question well deserving of the attention of Presbytery, and is merely thrown out here as a hint and a subject well worthy of investigation. It is a matter of law to be determined by an examination of the acts of the Scottish Parliaments, and upon the result may be decided the legality of the Westminster Confession of Faith. Your Grace will perceive that there are other rules by which Presbytery may be examined besides these laid down in your Essay.

If Presbytery will still persist in its claim for recognition as a branch of the one Church Catholic, it must produce some better title than it has hitherto. The first Christian converts continued stedfastly in the Apostles' fellowship as well as doctrine, and so must all Christians, if they claim to be members of that Church of the Apostles. Presbytery has not only departed from the fellowship, but also from the doctrine of the Apostles, to the destruction of the whole scheme of Christian redemption. It has made salvation to depend upon what it calls Election, irrespectively of faith in Christ through the Gospel call. "All other elect persons (are regenerated and saved) who are incapable of being outwardly called by the ministry of the Word." "Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved." (*West. Con. Ch. X.*) If these words have any meaning at all, it must be this, that individuals living in heathen countries, where from the circumstances of their position they are "incapable of being outwardly called by the ministry of the Word," or preaching of the Gospel and faith in Christ,—who do not, in short, believe in Christ because they have never heard of Him,—shall most certainly be saved by virtue of their election before the foundations of the world were laid, quite independently of faith in Christ, and His Sacraments and Holy Word. If some may be saved by election without hearing the Gospel, and others can't be saved who do hear the Gospel, the natural conclusion is, that

the Gospel can be of no use, especially as the "number predestined to be saved is so certain and definite, that it cannot be either increased or diminished." (Chap. III.) What possible good can preaching do to people in such a case? It can't save the non-elect, nor can the salvation of the elect be either confirmed or frustrated. With such a creed as this, your Grace's unpriestly theory is the only just and legitimate one that can be framed. Presbytery, with its Ministers, Synods, and Assembly, are all an unprofitable incumbrance. The ministry is, however, a snug thing enough; for it provides comfortable manuses and incomes for a number of men with wives and families at the public expense, but they are not of the slightest use whatever to the public. Viewed in this light, and in accordance with its own standard of faith, Presbytery is a gross delusion and imposition. As for salvation, it can neither hold out the sure hope of salvation to one of its members—to the youngest infant or the oldest man or woman, no, nor even the hope of salvation to one of its ministers. Who can prove that he is of the number of the elect unto life? Who can prove that the whole present generation of all Scotland, from the child one minute old to the most aged of its inhabitants, are not all ordained to wrath? Who can prove that an equal number of Hindoos, or gross unbelieving idolaters, is not elected to eternal life? Whosoever, therefore, shall affirm positively that no Presbyterian can be saved, it is most certain that Presbytery can produce no evidence to the contrary. Presbytery cannot adduce in evidence, repentance, faith, baptism, good works, holiness of life, and union with Christ's Church, because Presbytery has laid the foundation of the hope of salvation upon a decree of election; and of the individuals thus elected Presbytery knows nothing, neither can it know. Presbytery is one of the most remarkable delusions that has ever been foisted upon mankind, without a priesthood or sacraments, and professing to teach a gospel which it has declared totally incompetent for the accomplishment of the work for which it was revealed; professing belief in an election, instead of belief in a Saviour, Jesus Christ, who, St John declares, is "the propitiation for our sins; and not for ours only, but also for the sins of the whole

world," which Presbytery denies (1 John ii.), and instead of belief "in one Mediator between God and men, the Man Christ Jesus; Who gave himself a ransom for all men." (1 Tim. ii.) What concord, what agreement, has Presbytery with the One Catholic and Apostolic Church of Christ? What inducement does it hold out for us to be united with it? What hope does it afford of salvation, either to its own members, or to strangers and foreigners to its commonwealth? None whatever. Looking, therefore, at Presbytery from any point of view, whether outwardly at its platform, or inwardly at its doctrine, it is impossible for me to agree with your Grace in concluding, that "we hold it to be indisputably true that, on the whole, no Church, since that of the Apostles, has, with more truth, more sincerity, or more success, preached the pure doctrines of the Cross." (P. 307.)

I have the honour to remain,

My Lord Duke,

Your Grace's most faithful Servant,

DAVID AITCHISON.

P.S.—Since these sheets were sent to the press, a correspondence between the Lord Bishop of Glasgow and your Grace has been published. It is not necessary here to speak in praise of the spirit of charity and kindness which distinguishes his Lordship's letters. No candid person will find in them any token of "personal irritation, arising out of wounded party spirit." These tokens are more likely to be discovered in your Grace's answers. As a specimen of "personal irritation arising out of wounded spirit," and it may be offended dignity too, your Grace says, "I knew, indeed, that as clergymen deal in holy things, they are very apt to vent their irritation in performing the duties of their office. This is the peculiar temptation of their order." I don't profess to understand what these words mean, but conclude that they have some connexion with

your monomania about priestcraft and priestphobia. This may possibly account for the ignorance displayed in your remarks on the Holy Communion, of which you "take a wholly different view" from what a Bishop speaking the language of the Church takes. This is quite intelligible, and is not disputed; but it would have been more humble, more Christian-like, more like the modesty of youth (an antiquated virtue no doubt in this precocious age), either to have abstained from all remarks upon a subject so sacred, or to have submitted your conceptions to the superior judgment of the Bishop. Had you either read or understood the Prayer-Book, you might have had no difficulty in discovering that no person unconfirmed, or undesirous of being confirmed, is admissible to the Holy Communion. You seem to imagine that your secular rank confers upon you a privilege of intrusion at the Holy Table, in defiance of the rules of the Church; and when your error is pointed out, instead of admitting it you presume to contest the matter with the Bishop. And, moreover, when his Lordship, in a most kind and affectionate letter, informs you privately that he cannot sanction your admission to the Holy Communion, you have the vanity to imagine that your Essay is a book of such stinging importance, as to cause to the Bishop and his clergy "personal irritation, arising out of wounded party spirit." You labour under a very strong delusion indeed. Had you been in a proper frame of mind for the Holy Communion, you would, as in duty bound, have confessed your fault to the Bishop, and begged his pardon. I pray your Grace to believe that it is quite possible that there may be usurping laymen more entitled to the name than those whom you call "usurping priests," men who think that their private judgment is to ride rough-shod over the concurrent judgment of the Church. I trust that you have now learnt a different lesson from the just decision of the Lord Bishop of Glasgow, and that the Body and Blood of Christ may not be administered to persons who, not being members of the Church, are consequently disqualified from partaking of that Holy Sacrament.

If Presbytery, in which your sharpest and deepest sting is fixed, retains any of its boasted discipline, and has the courage

to put it in force against a titled delinquent, it will follow the example of a Christian Bishop. I rejoice that a Bishop has taken the initiative in this matter, and thus has given a noble evidence of faithfulness; and I trust that no rank, however exalted, will exempt any one from the benefit and privilege of godly discipline. The souls of the rich ought to be as precious in the eyes of the Church as the souls of the poorest and humblest of her children; and neither the richest nor the poorest should ever be permitted to incur the sin and the danger of "eating and drinking damnation to themselves, not discerning the Lord's Body" (1 Cor. xi.)—a danger which you don't seem to apprehend.

They, my Lord Duke, who are set over the household of faith as stewards of the mysteries of God, are required to be faithful in the ministration of these holy mysteries. They must be careful to whom they do minister them, that neither the precious gifts be profaned, nor unworthy or improper recipients receive hurt or mischief through "not discerning the Lord's Body." It is impossible to conceive any greater kindness than has been shown to you by the Bishop of Glasgow. Had you quietly inquired of his Lordship what impediment stood in the way of your admission to the Holy Altar, you would have received proper counsel and advice. But confident in your own opinions, you returned an answer which could only repel all further advances from his Lordship, and convince him that you were more intent upon maintaining your own opinions, than desirous of instruction from the chief pastor of the diocese.

In your second letter to the Bishop of Glasgow, the "doctrine condemned by you as the vainest superstition," is thus defined as this—"that Episcopacy is the corner stone of the Christian temple, and that no Body organized without it is entitled to the name or privileges of the Christian Church." Upon this important subject, St Paul says,—“Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly

framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii.) Such, then, is that which your Grace calls "the vainest superstition," viz., one Church built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone. It is, therefore, most certain, "that no body organized without it is entitled to the name or privileges of the Christian Church;" *i. e.*, no body organized without or apart from an Apostolic Episcopate. That which St Paul, inspired by the Holy Ghost, then declared to be and defined as the "household of God," must still continue to be thus defined. And although Presbytery in 1688, and following years, rabbled the Apostolic priesthood out of their churches and manses of Scotland, and rabbled itself into them, it was beyond the power of Presbytery to rabble out of that priesthood the Divine and Apostolic character with which it was invested. A sect which owes its establishment to the brute force of "rabbling," is in no wise "entitled to the name or privileges of the Christian Church," especially if the very root of the priestly idea is wholly wanting to that sect. It is not, my Lord Duke, a word of ten letters, "Episcopacy," which constitutes any body of people a Christian Church; but a priesthood possessed of authority transmitted to them by direct succession from the Apostles, and by which priesthood only are certain outward and visible signs, called Sacraments, as media of inward and spiritual grace, ministered to the people, for the purpose of making them Christians, and nourishing their souls. If the English Church have a lawful Apostolic priesthood, so also must the Scottish Church have; for one origin is common to all the bishops and priests of both Churches of the present generation; and if Presbytery has its origin from a party which rabbled itself into separation from a true Church of Christ, Presbytery must still continue to be in separation from a true, and the whole true Church of Christ. If Presbytery be a true Church, it is most certain that both the Scottish and English Churches cannot be Churches of Christ. It is the doctrine of Apostolical succession, not a fictitious or Tulchan Episcopacy, which the Church contends for. Presby-

tery neither has, nor pretends to have, any Apostolic succession, and therefore cannot, by any process of argument, be proved to be a part of that temple which is built upon the foundation of the apostles and prophets; still less can it claim respect on account of its faith, for it grounds salvation upon election, and not upon faith in Christ.

These remarks on the correspondence which has passed between the Bishop of Glasgow and your Grace, it may perhaps be right to observe, are made without any communication from his Lordship, nor should I have alluded to that correspondence had you confined yourself to the immediate subject of it. But not content with vainly attempting to entangle the Bishop in a controversy upon a multiplicity of matters foreign to the original cause of the correspondence, you recapitulate several topics contained in your Essay. As you harp so much upon the Tulchans, you seem to imagine that a party exists which "cherishes kindness for the Tulchans:" permit me to say that I am not one of that party. When, however, the origin of the Tulchans is remembered, it is not surprising that your Grace should cherish an affection for an order which was in high favour with the Scottish nobility as a successful expedient for furthering their guilty plans of robbery and sacrilege. It is rather a difficult question to decide, whether the Tulchans or the Tulchan-mongers were the more discreditable and profligate of the two. If you had racked your invention to discover the foulest blots upon the characters and proceedings of the nobility, your Grace could not have been more happy in your research. No Churchman can "cherish kindness" for an order compounded of sacrilege and simony, and which, thank God, was never consecrated, except to the purpose of most abominable plunder, by those lordly hypocrites, the Lords of the Congregation, the professors of the true religion. To speak plainly, it was a devil's work at the best; and you are quite welcome to monopolize all the love and affection which it is possible to bestow upon that work and those workers of iniquity. If your Grace has been nourished by milk drawn by the Tulchan device, it is no great marvel if it should curdle on your stomach, and be converted into that acrid fluid vul-

garly called bile, at the very sight of a letter from a genuine Scottish Bishop. This appears to me the most charitable excuse for the acrid taste of the epistles with which my Lord of Glasgow has been favoured by your Grace. There are few gentlemen, it may be hoped, who can so far forget themselves as to address their superiors in the tone and language which pervade those letters to the Bishop of Glasgow; I say superiors, because the honour which appertains to the office of a bishop infinitely surpasses that which belongs to any secular rank which an earthly sovereign can confer upon a subject. Bishops are princes in the kingdom of Christ. Secular "princes and lords," as the poet says, "are but the breath of kings." I am no radical or leveller of rank, and am always ready and willing to give honour to whom honour is due. For which reason I render the highest honour to the office of a Bishop, because it is spiritually inherited from those men whom our Lord Himself was pleased to constitute the chief governors in His kingdom. Not on account of any secular authority or advantages are they to be had in honour, but for their spiritual position in the Messiah's kingdom. No matter how poor, or how humble in place any Bishop may be, his consecration exalts him to equal rank with the most powerful prelates, and above that which belongs to any lay Peer. I offer no apology for these remarks, because the contemptuous language you indulge in against the Episcopate which God has constituted requires censure and rebuke.

The representative of the house of Argyll is about the last person in all Scotland to bring to public recollection the foul part which the Scottish nobility took in the ecclesiastical revolutions of their native country. But your Grace has chosen your own path to notoriety, and must take its due reward. A better and a nobler road to fame may be found in ameliorating the condition of the Highlanders, an affectionate people, patiently enduring the greatest poverty and privations, and dwelling in hovels, compared to which the dog-kennel of a peer or laird is a palace. Reform them, my Lord Duke; let human beings dwell in houses at least as comfortable as dog-kennels, and not be huddled together in filthy, smoky hovels, like pigs

in a sty. I make these allusions generally, as to the miserable huts which are commonly seen in the Highlands, but at the same time I have in my eye one dog-kennel, which in comfort and extent far surpassed the wretched tenements inhabited by many poor people. Whatever the nobility may have gained by the nefarious Tulchan device, however much their greatness was enhanced by the sacrilegious acquisition of the property of the Church, the poor have no cause to rejoice in the transfer from ecclesiastical to lay lords. Let your hatred of Tulchanism be manifested, not in essays and letters, but in a reformation of the abuses and misery which it entailed upon the poor. Good deeds are better than vain and empty words; and to devote the property gained by the Tulchan fraud to improve the comforts and to relieve the necessities of the poor, is a surer way to "make friends of the mammon of unrighteousness" than to dissipate it on the follies and luxuries of a London life. If the worship of images be idolatry, covetousness is also idolatry; and however great was the zeal of the Lords of the Congregation against dumb idols, infinitely greater was their zeal for the idolatry of covetousness. "Thou that abhorrest idols, dost thou commit sacrilege?" is a searching question of the Apostle, which might well have been put to the noble "professors of the true religion."

Great and abounding, no doubt, were the corruptions of the Church, and the nobility were the most corrupt of its members. During the reign of James V., commencing shortly after his accession, while yet an infant, upon the death of his father on Flodden Field, began the intrigues of Henry VIII. with the Scottish nobility. From that period may be dated the beginning of that corrupting system which ultimately eradicated whatever degree of religion which they previously had. They became the mercenary hirelings of the English Court, and paid greater obedience to the will of Henry than to their own Sovereign. It is not surprising that an order of men thus thoroughly unprincipled, dead to all sense of patriotism as well as religion, ever ready to sell themselves for English gold, and to betray their king and country, should, under the mask of zeal for reformation, embark in any nefarious schemes to re-

plenish their exhausted coffers, and to enlarge their estates. No wonder that they were allured by the evil example of the English nobility, in some measure restrained by the powerful monarch who then filled the throne, and availing themselves of their greater liberty during the long minorities of James V., Mary, and James VI., they followed and even far exceeded the wicked and sacrilegious examples set them by England. *Nemo repente fuit turpissimus*, is a great truth. Keeping this in mind, the slaughter of Flodden Field may, in many respects, be regarded as one of the most woful and momentous events of Scottish history—as the period when the leaven of iniquity began to work, and which still continues to work. Then Satan put to his hand, and by the tempting bait of the glories of this world, he sapped and undermined the religious principles of our peers and magnates, as well ecclesiastical as lay; and when these were overthrown, the flood of ungodliness poured in and swept away almost every vestige of our once holy Church. Without admitting the truth of all the charges brought against the clergy, it cannot be doubted that they were greatly corrupted, and from the same causes which had corrupted the laity. It could hardly be expected that good men could have been ordained from a people so widely and sadly demoralized. Still less could it be expected that a nation so irreligious, immoral, and ignorant, could either desire a genuine reformation, or know how to set about it. As a virtuous and religious nobility are as great blessings as any people can well enjoy, so a profligate, irreligious, and powerful aristocracy are among the saddest evils which can befall a nation. The means used were so bad that nothing can justify them; and so long as it is impossible to disprove the fact that the so-called Scottish Reformation was carried on and accomplished by fraud, violence, bloodshed, and the most cruel persecution, it is a sin to justify it. While the records of Scottish history remain, it is impossible to deny these facts; impossible, likewise, to deny that what your Grace calls the Church of Scotland rabbled itself into its present position as an Establishment. Upon this ground I will be bold enough to affirm, in opposition to your dictum, “that no body” thus “organised is entitled to the name or

privileges of the Christian Church." I will be bold enough to affirm, moreover, that there does not exist in any ecclesiastical history any recorded evidence of a branch of the Christian Church having been thus organized, either by an Apostle or by some Apostolical person, and, therefore, that such an organization is not Christian but Antichristian. Thank God that he has opened for us better hopes of a real Reformation, and that in the person of an English priest He has raised up for Scotland a bishop to restore among us a godly discipline, without which no true Reformation can be established. And we have to thank your Grace for giving such a degree of private publicity to your correspondence with the Bishop of Glasgow, as to procure for the Church the pleasure and the benefit of reading those admirable letters of his Lordship with which you have been so highly honoured and favoured. And I trust that their very extensive circulation will greatly accelerate the progress of the Holy Apostolic Scottish Church.

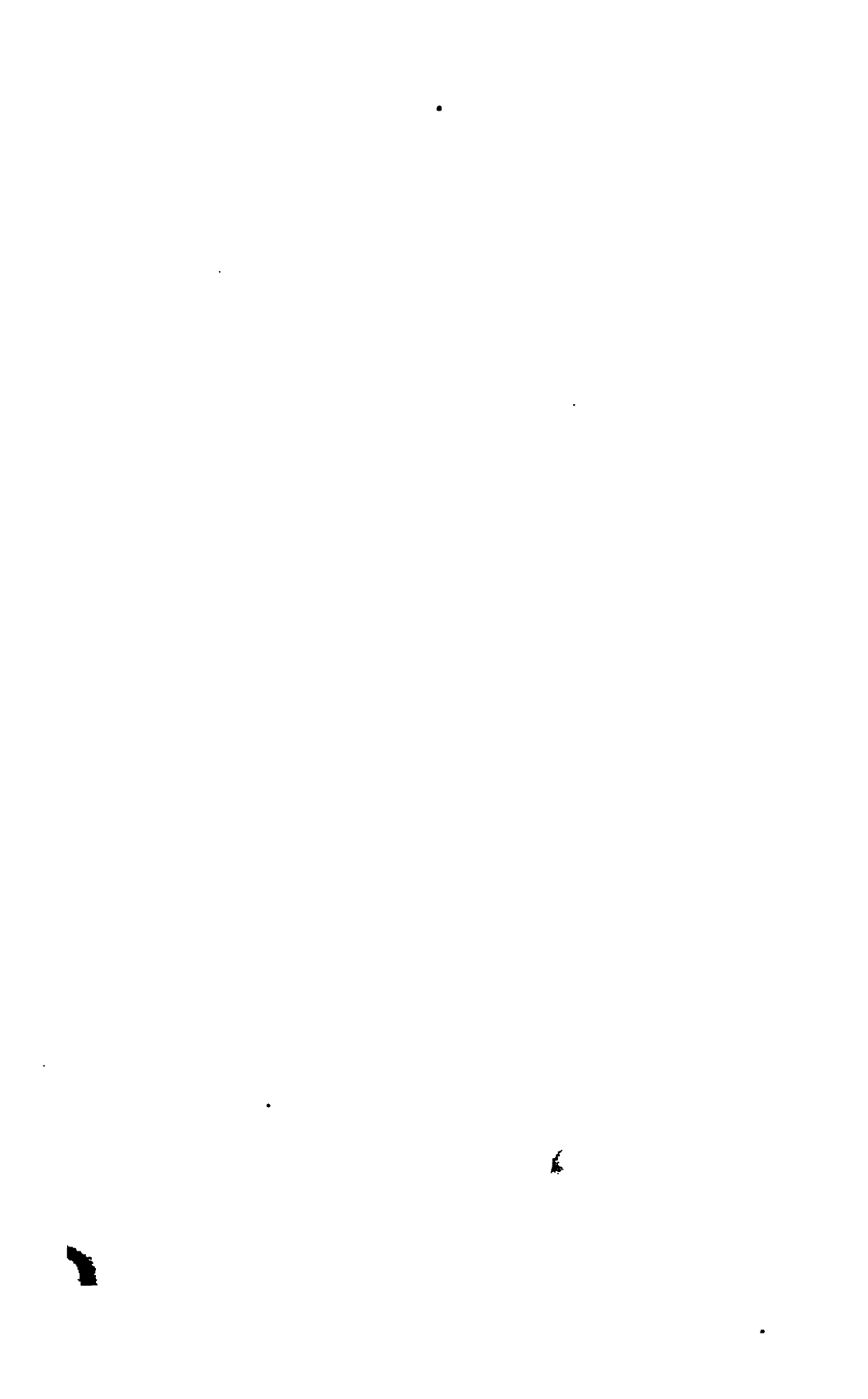
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